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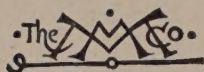


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Church Principles For Lay People

THE EPISCOPAL CHURCH



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THE EPISCOPAL CHURCH

1922

ITS FAITH AND ORDER

BY

GEORGE HODGES

DEAN OF THE EPISCOPAL THEOLOGICAL SCHOOL
CAMBRIDGE, MASSACHUSETTS

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PREFACE

THESE ten lectures are offered to the younger clergy as a suggestion in their preparation of persons for confirmation. An outline is prefixed to each chapter as a statement and sequence of the topics which they will expound in their own way. At the end of the series of instructions the book may be given to those who are confirmed, as a reminder of what they have been taught.

The necessary brevity of titles gives to the book an apparent claim to authority which is in no wise intended. Nobody may speak for the Episcopal Church. One of its characteristics is its hospitable inclusion of very different people. Whoever uses this book aright will bring to it his own personality and experience, and the actual needs of his own congregation, and will differ from it, here in interpretation, and there in emphasis. At the same time, these pages have not been written—at least, in intention—from the point of view of any particu-

PREFACE

lar kind of churchmanship. The constant purpose has been to set forth, without partisanship and without prejudice, "a declaration of those things which are most surely believed among us."

The annual visitation of the bishop gives the pastor an opportunity for systematic instruction. In the teaching of his catechumens he will deal with many matters which are not essential to their confirmation, but for which this is a convenient season. He will present in rapid survey a field of truth whose details he is continually considering at length in his sermons. He will teach "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." These are the subjects which are considered in this book.

In the presentation of these matters I have had the benefit of the counsel and criticism of my friend and colleague, Professor Edward S. Drown.

GEORGE HODGES.

CAMBRIDGE, MASSACHUSETTS.

CONTENTS

	PAGE
I. THE BIBLE	3
II. THE PRAYER BOOK	21
III. BAPTISM	41
IV. CONFIRMATION	59
V. RENUNCIATION	77
VI. OBEDIENCE	95
VII. THE CREED	117
VIII. THE CHURCH	141
IX. PRAYER	165
X. THE HOLY COMMUNION	183



THE EPISCOPAL CHURCH

THE BIBLE

THE BIBLE

I. THE CONTENTS OF THE BIBLE

1. The Old Testament

- (1) History: two series
- (2) Poetry: five books
- (3) Prophecy: major and minor
 - Eighth century—Assyrians
 - Seventh century—Chaldeans
 - Sixth century—exile and return
 - Later writings

2. The New Testament

- (1) Historical books
- (2) Twenty-one letters: Pauline and Catholic
- (3) The Revelation

II. THE NATURE OF THE BIBLE

1. A book of inspiration

Inspiration and genius

2. A book of revelation

Revelation and discovery

I

THE BIBLE

THE EPISCOPAL CHURCH stands on the foundation of the Bible. Two chapters of the Bible (or parts of chapters) are read at every service of Morning or Evening Prayer, four or five psalms are said or sung, and the Communion Service adds a selection from one of the Gospels and another from one of the Epistles. The calendars of lessons at the beginning of the Book of Common Prayer provide for the reading of nearly all of the Bible in course during the year.

In the services for the ordination of ministers special emphasis is put upon the supreme importance of the Bible. "Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary to eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach

THE BIBLE

nothing as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

I

The Bible is a library of sixty-six books, bound together for convenience. These books were written during the space of about a thousand years. It is as if we were to bring together between two covers sixty-six writings, of which the earliest was composed in the reign of King Alfred and the latest in the reign of Queen Victoria. All of the thirty-nine books of the Old Testament were written in Asia: some in Palestine, some in Babylonia. Some of the New Testament books were written in Asia Minor, some in Greece, some in Italy.

The general theme of almost all of these books is Religion. The book of Esther does not contain the name of God, and the book called the Song of Solomon is a collection of love poems; but these are exceptions. The Bible is concerned with the dealings of God with man. God has always dealt with all men, and there are other records which contain the experience of

THE BIBLE

China, of India, of Egypt, of Assyria. The Old Testament is an account of the relation of God to the Hebrews; the New Testament is an account of the relation of God to the Christians—Hebrew, Greek and Latin—and, through them, to the whole human race.

1. The Old Testament is in three parts, conveniently called history, poetry and prophecy.

Old Testament *history* is contained in the seventeen books from Genesis to Esther. These books are in two series. The first series, from Genesis to Second Kings, inclusive, begins with the creation of the world and extends to the fall of Jerusalem in 586 B. C. It is a history of the people. The second series, from First Chronicles to Esther, begins over again with Adam and comes down to the restoration of the Jews to their own land, after the exile which followed the fall of Jerusalem; it includes the rebuilding of the temple in 516, and the rebuilding of the city walls in 445. It is a history not so much of the people as of the Church. Thus, after the division of the kingdom, the history follows the fortunes and misfortunes of the south-

THE BIBLE

ern tribes, centered about the temple in Jerusalem, and has little to say about the northern tribes who had their separate sanctuaries. No record is made even of such notable persons as Elijah and Elisha; they are regarded as dissenting ministers.

The *poetry* of the Old Testament is mostly contained in the five books which are placed after Esther. One of these, the Psalms, is a hymn book; another, the Song of Solomon, is a song book. The other three are called Wisdom Books. The Proverbs is a collection of the words of wise men regarding the conduct of life; Job shows the wise man in the trials of adversity; Ecclesiastes shows the wise man in the trials of prosperity.

Prophecy, in the Bible, signifies preaching rather than prediction. The prophet sometimes speaks *before* the event, declaring what will happen in consequence of the behavior and disposition of the people; but he always speaks *for* God, as the messenger of God, setting forth the will of God. There are four long books of prophecy, Isaiah, Jeremiah, Ezekiel, Daniel. These are called, on account of their length, the Major Prophets. In the

THE BIBLE

midst of this group is the book of Lamentations. There are twelve short books, called for a like reason, the Minor Prophets. Of these minor prophets, Amos, Hosea and Micah preached in the eighth century, when the land was invaded by the Assyrians, and the northern kingdom was destroyed; Zephaniah, Nahum and Habakkuk preached in the seventh century, when the land was invaded by the Chaldeans, and the southern kingdom was about to be destroyed; Obadiah, Haggai, Zechariah and Malachi preached in the sixth century, when the Jews returned from their captivity; Joel and Jonah came later, Joel taking his text from a plague of locusts, and Jonah dealing with the narrowness into which the people had been led by their hatred of their foreign conquerors. The four Major Prophets belong to these four groups in order: Isaiah, the prophet of the Assyrian invasion; Jeremiah, the prophet of the Chaldean invasion and the fall of Jerusalem; Ezekiel, the prophet of the exile and of the return; Daniel, the prophet of the Greek oppression, after the conquest of Palestine by Alexander the Great.

THE BIBLE

2. The New Testament, like the Old, is in three parts, history, letters, and "revelation."

The *historical books* are the Gospels and the Acts. Mark was the first gospel to appear in its present form; it is a record of the works of Christ. Matthew is made up of Mark, plus records of the words of Christ. Luke is made up of Mark, plus records of other words of Christ. These three are called the synoptic gospels because, taken together, they present a synopsis or general view of the life of Christ. They are narrative gospels. John is an interpretive gospel, dealing mainly with the ministry of Jesus in Judea rather than in Galilee, and regarding Him in the light of Christian reflection and devotion. The Acts is a narrative of the ministry first of St. Peter, then of St. Paul. It is an account of the beginnings of the Christian Church.

Of the *twenty-one letters* contained in the New Testament, fourteen are conveniently called Pauline, though this includes the Epistle to the Hebrews, whose authorship is unknown; seven are called Catholic, most of them being addressed not to des-

THE BIBLE

ignated Churches, but to the faithful in general. Six of the Pauline epistles are connected with St. Paul's Missionary journeys: First and Second Thessalonians, Galatians, First and Second Corinthians, Romans. Seven of them are connected with his imprisonment in Rome: Ephesians, Philippians, Colossians, two to Timothy, one to Titus, one to Philemon. The Epistle to the Hebrews brings counsel and comfort to Christians in peril of Roman persecution; they are reminded of the preciousness of their religion and of the courage and constancy of the brave men of old. The Catholic epistles include one of James, two of Peter, three of John, and one of Jude. They are addressed, for the most part, to churches in peril of persecution from without or of heresy from within.

In the *last book* of the New Testament persecution seems to be in force. The Revelation belongs to a kind of writing called apocalyptic, of which the book of Daniel is another illustration. Such books were addressed to the faithful in their distress at the hands of victorious enemies; they contain promises of the overthrow of the persecuting power; and for the protec-

THE BIBLE

tion of the writer they make use of symbols rather than of plain statements, representing the oppressors under the form of strange beasts. Thus Daniel was intended to encourage the Jews oppressed by the Greeks under Antiochus Epiphanes, and Revelation was intended to encourage the Christians oppressed by the Romans under Nero and his imperial successors.

II

The Bible, thus consisting of the collection of these various writings, is an inspired book.

1. *Inspiration*, after all discussion of it, remains a mystery, but the mystery is not peculiar to religion. It is to be considered in connection with other experiences. Especially, it is to be understood in its relation to the mystery which we call genius. Here is a man of unusual sensitiveness to the conditions of the physical world: he sees the meanings of things, and is thereby made a man of science; or he sees the splendor and the beauty of the landscape, and is thereby made an artist or a poet. Here is one who is similarly sensitive to the world of humanity; he sees into the

THE BIBLE

hearts of men and understands their works; it is a divine quality which makes artists and poets and also novelists and dramatists, also leaders of thought and leaders of action. These uncommonly sensitive persons are thus temperamentally able to see more than we can see, to understand more, and to say more. When they possess these qualities in a high degree we call them men of genius. Out of the vast, indiscriminate production of their day their works survive when the works of their commonplace neighbors are forgotten. Plato was a man of genius, Phidias was a man of genius, Homer was a man of genius; so was Shakespeare, so was Bacon, so were Beethoven, Newton, Darwin, and several hundred others. These men are mysteries. We cannot explain them by the ordinary rules of cause and effect. Somehow they saw and heard and spoke. Somehow they were different from others.

When this uncommon sensitiveness is possessed by men in relation to the spiritual world it is called inspiration. Here is one who has a singular consciousness of the divine presence in the world; he hears the voice of God speaking in his soul; he

THE BIBLE

understands and is able to interpret to us the will of God. In the course of history, in the rise and fall of nations, in the face of victory or defeat, and also in the events of common life, he perceives God. He is like the great statesman of whom it was said that he saw stars where his neighbors saw nothing but gray cloud. We do not know, neither does he know, how or why he is so different from us. But he is. When he writes or speaks we come into consciousness of truth such as we never knew before; he shows us the significance of our own life. He lifts his hand and the horizon widens before our eyes. He deals with us as the prophet dealt with his servant for whom he prayed when they two seemed to be alone and defenceless in the face of advancing foes, and behold the mountain side, which a moment before had showed only the gray of the rocks and the green of the trees, suddenly blazed with rank upon rank of celestial soldiers, come to their defence against the mighty.

These men are inspired. They are not essentially different from other men of genius, who like them are shining miracles in the common world, but their genius is

THE BIBLE

in the province of religion. There it is that they are impressionable and sensitive. Such a man was Moses, in whose sight the bush was filled with flame. Such was Isaiah, who saw the Lord high and lifted up, and heard the angels chanting the Thrice-Holy. Such were most of the men who wrote the Bible. They were men of genius in religion. We inquire in vain how their inspiration should be distinguished from the inspiration of other great men. We inquire in vain where the lines of inspiration in religion should be drawn, whether to include all of the authors of the Bible books, or to include others beside them. We are dealing with a mysterious quality which defies all of our accurate classifications. We are to understand, however, that this mystery is not a thing apart from human life, a monopoly of religion, a divine procedure which has no confirmation in human experience outside of the Bible. It is a valid part of the universal way of God with man. The mystery remains, but it takes its place in the manifold mystery of human life.

2. Sometimes, in exceptional moments of genius, and to exceptional persons,

THE BIBLE

there comes that extraordinary achievement which we call discovery. The man of genius, fitted for the pursuit of truth by the sensitiveness of his soul, comes upon a fact, or law, or truth, which nobody ever knew before; or rather which everybody knew without knowing it, which had been in the dim consciousness of man from the beginning, which when it is proclaimed is recognized by all men, but which had never been proclaimed. Copernicus discovers the relation between the earth and the stars, Newton discovers the law of gravitation, Darwin discovers the law of evolution. Suddenly, into the minds of these men, flashed a knowledge of the truth.

When this takes place in the realm of religion it is called *revelation*. To the inspired man, with his soul open to the world invisible, with his spiritual hearing acute to distinguish amidst the confusion of sounds the voice of God, comes a sudden, profoundly mysterious, knowledge of God. Thus, perhaps to Abraham, came a revelation of the oneness of God. Thus to Moses came a compelling sense of leadership. Thus Hosea perceived, in the perplexities of his own domestic experience, that God

THE BIBLE

is love. These revelations are at the heart of the Bible, as like revelations in science, in philosophy, in art, are at the heart of human progress. They rise to heights supreme in the life and teaching of Jesus Christ. These revelations the inspired men understand, and gradually by slow processes adapted to our dulness, they make us understand.

The Bible is thus the Word of God. Not the words of God — the words are the inadequate expression, sometimes defective, sometimes mistaken, of the truths which inspired men received as they were able to receive them, and wrote down according to their ability in writing. The Bible is the Word of God, — the message of God, the supreme communication in all history of the will of God. We know that, because all the other Bibles of the other religions have been translated into our own language, and we can compare them. We do not need to protect the Bible by any artificial barriers of doctrine. It is its own defence and commendation.

This book will inspire us if we bring ourselves within the range of its influence. It will make us wise unto salvation. It

THE BIBLE

will give us guidance in our perplexities, strength in our temptations, comfort in our troubles. It has been doing that for two thousand years. We are to read it. We are to set ourselves assisting rules which shall bring us to this spiritual exercise at a certain time every day. Especially the gospels, as the record of the ideal life, and the epistles as the interpretation of it, and the psalms as the expression of our faith and adoration and penitence and praise: these are to be read, and portions of them learned by heart. The Old Testament teachers were insistent upon this: "these words shall be in thine heart." Our Lord, in His temptation and again upon the cross, called to remembrance great sentences from the great books.

THE PRAYER BOOK

THE PRAYER BOOK

I. THE CONTENTS OF THE PRAYER BOOK

1. Lessons and days
2. Morning and Evening Prayer
preparation—praise—prayer
3. Holy Communion
 - (1) For the congregation in general
 - (2) For the communicants
4. Other services

II. THE HISTORY OF THE PRAYER BOOK

1. In Hebrew
2. In Greek
A communion service of the fourth century
3. In Latin
4. In English

III. THE VALUE OF THE PRAYER BOOK

1. It has the advantage of association
2. It serves the purposes
 - (1) of protection
 - (2) of proportion
 - (3) of participation

II

THE PRAYER BOOK

I

VARIOUS tables and directions at the beginning of the Book of Common Prayer are concerned mainly with two matters: the calendar of lessons and the calendar of days.

1. Prefixed to the *tables of lessons* is the order for reading the book of Psalms, called the Psalter. The Psalms, printed in the latter part of the Prayer Book, are divided into sixty parts, providing for the morning and evening of every day in the month. There is a table of "proper psalms" for certain days, and a table of twenty selections from which psalms may be chosen instead of those appointed for any day of the month, and for the last day when there are thirty-one. The Psalms (which were first printed in full in the Prayer Book in 1604) are in the translation of Miles Coverdale in the "Great Bible" of 1539.

The word "lesson," as here used, means

THE PRAYER BOOK

a reading, and is applied to the two long passages from the Bible which are read at Morning and Evening Prayer: the "first lesson" from the Old Testament, the "second lesson" from the New. The tables of lessons provide for Sundays, for Holy Days, for Lent, and then, month by month, for every day in the year.

The *calendar of days* gives a list of all the feasts and fasts of the year. Some of these are "immovable," occurring always on the same day of the month. All of the saints' days are in this list. Others are "movable," depending on the date of the First Sunday in Advent, or on the date of Easter.

The First Sunday in Advent is always the Sunday nearest to St. Andrew's Day, the thirtieth of November, whether before or after. Easter Day is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March, the vernal equinox. The day of the full moon after the vernal equinox is the traditional date of the Passover; Sunday is the day in the Passover week on which our Lord rose from the dead. Since the moon repeats its changes every nineteen years, an arrangement of nineteen Golden

THE PRAYER BOOK

Numbers indicates the days on which the moon may be full between the twenty-first of March and the eighteenth of April. An arrangement of seven Sunday Letters, one for each day of the week, indicates what days of the month are Sundays. Convenient annual almanacs give the results of these calculations.

2. "Finding the places" in the Prayer Book is made easy by following the directions which are given in the rubrics. These sentences in italics are intended to tell the minister and the people what to do.

The Order for *Morning Prayer* and the Order for *Evening Prayer* are each in three parts. The first part begins with a sentence from the Bible, includes an address by the minister, the saying of a general confession of sin, and the pronouncing of an absolution or declaration of God's promise to pardon the penitent, and ends with the Lord's Prayer. The second part begins with versicles and responses, includes the singing or saying of Psalms beginning (in the morning) with the ninety-fifth (called *Venite* from its first word in Latin), the reading of an Old Testament lesson, followed by the *Te Deum* or the *Benedicite*

THE PRAYER BOOK

or in the evening by the Magnificat or other Psalms; and of a New Testament lesson, followed by the Benedictus or the Jubilate or in the evening by the Nunc Dimittis or other Psalms; and ends with the Creed. The third part begins with versicles and responses, includes a series of prayers, and ends with what is called the Apostolic Benediction. Thus the note of the first part is *Preparation*, the note of the second part is *Praise*, the note of the third part is *Prayer*.

The *Litany*, which follows, may be used as a separate service or said after the third collect of Morning or Evening Prayer. Special prayers are provided to be used, when desired, before the General Thanksgiving, and special Thanksgivings to be used after it. A *Penitential Office* for Ash Wednesday, which may be used at any time as a separate service, concludes that part of the Prayer Book which contains the Daily Services.

Then come the *Sacramental Services*. First, the Holy Communion, then Baptism.

3. For use in the *Holy Communion* a collect, epistle and gospel are provided for every Sunday and Holy Day in the year.

THE PRAYER BOOK

The Church Year, like the year of nature, has its seasons: first, Advent, in December, a preparation for Christmas; then Epiphany, meaning the manifestation or revealing of Christ to the world; then, after three preparatory Sundays, Lent, a penitential preparation for Easter, ending with Holy Week and Good Friday, the anniversary of the crucifixion of our Lord; then Easter, commemorating His resurrection, followed by Ascension Day, and Whitsunday the anniversary of the coming of the Holy Spirit upon the disciples as described at the beginning of the Acts. With Trinity Sunday the second half of the year begins, a long series of Sundays not named but numbered.

The Communion Service, into which the proper collect, epistle and gospel are inserted week by week, is in two parts.

The first part is *for the congregation in general*. After the Commandments, as a penitential preparation, come the collect, epistle and gospel; then the Creed, unless it has been said already; then the Sermon; and after that, the Offertory. At this point, the service may end with a prayer and blessing, but if the Communion is to

THE PRAYER BOOK

follow, it ends with a prayer "for the whole state of Christ's Church militant." After this prayer, those who are not communicants go out.

The second part is *for communicants only*. It begins with *Preparation*: an address, a general confession, an absolution, a reading of certain "comfortable words"; then the priest says "Lift up your hearts," and the people answer, "We lift them up unto the Lord"; the priest and people together say or sing, "Holy, holy, holy, Lord God of Hosts," and the preparation ends with the "prayer of humble access." Then comes the *Prayer of Consecration*: a recitation of our Lord's words at the Last Supper, an offering of the bread and wine as a memorial of His precious death, an invocation of the Holy Spirit to bless these gifts that we may be partakers of the blessed Body and Blood, and an intercession for the whole Church and especially for those present. After that the bread and wine are given to the communicants who come up and kneel at the Holy Table. The service ends with *Thanksgiving*, concluding with the Gloria in Excelsis and the benediction.

4. *Baptismal services* provide for the

THE PRAYER BOOK

public baptism of infants, with an office for baptism in private in cases of illness, and the baptism of "such as are of riper years and able to answer for themselves."

The next division of the book contains *Occasional Services*: Confirmation, preceded by a Catechism, Solemnization of Matrimony, Visitation of the Sick, Burial of the Dead, Thanksgiving after Childbirth, Prayers at Sea, Visitation of Prisoners, a Service for Thanksgiving Day, and Forms of Prayer to be Used in Families.

After the Psalter come the *Episcopal Services*, *i. e.*, those which are used by bishops: the Ordering of Deacons, the Ordering of Priests, the Consecration of Bishops, including the Litany and the Communion Service which are here repeated because this part is a book by itself bound for convenience with the Prayer Book; then a Form of Consecration of a Church, and an Office of Institution of Ministers, used when a new rector takes charge of a parish.

Finally, the *Articles of Religion* are added to the book, being statements of faith drawn up in the midst of the controversies of the sixteenth century.

THE PRAYER BOOK

II

The Book of Common Prayer, whose contents we have thus considered, has grown into its present form during a space of nearly two thousand years.

1. It began as a Hebrew book, and in that form was used by our Lord and His apostles.

The synagogue service to which they were accustomed began with the recitation of sentences of Scripture, followed by a series of prayers and praises called the Eighteen Benedictions. Psalms were sung, and two lessons were read, one from the law, the other from the prophets. The explanation of these lessons set the example of the sermon. Thus appeared in Hebrew the beginnings of the Daily Prayers.

The direct origin of the Holy Communion was in the Passover Supper, but it was also related to the family prayers of every Jewish household. On the eve of the Sabbath, the head of the family stood at the table with a cup of wine in his right hand, and his left hand on a loaf of bread, and blessed and distributed the bread and wine. The custom continues among the Jews to

THE PRAYER BOOK

this day (Oesterley: "Religion and Worship of the Synagogue," p. 346).

The Hebrew word *Amen* remains to remind us of the time when all the services were in that language.

2. Then the church grew till a majority of Christians were Greeks rather than Hebrews, and the Prayer Book was translated into Greek. About the year 350, St. Cyril of Jerusalem wrote out the instructions which he was accustomed to give to his confirmation classes. Among other teachings he explained the Communion Service, point by point. We learn from these instructions that the service proceeded according to this order:

1. Ablutions
2. Kiss of peace
3. Lift up your hearts
4. It is meet and right
5. Holy, holy, holy
6. Invocation of the Holy Spirit
7. Intercession for the living
8. Intercession for the dead
9. Lord's Prayer
10. Holy things to holy people
11. Communion
12. Thanksgiving

THE PRAYER BOOK

The "Kiss of peace" has been disused, surviving, in our service, only in the benediction of peace at the end; and the words of the priest "Holy things to holy people" are no longer said. Otherwise, the service was much as we have it to-day. The "institution" is omitted by St. Cyril, — the words of our Lord over the bread and wine; but this was perhaps held back from the candidates till they came actually to the service itself.

About the same time, — the middle of the fourth century — we have in a book called *The Apostolic Constitutions* a complete communion service, in this order:

- I. FOR THE CONGREGATION IN GENERAL
 1. Lessons, from the Old Testament
 2. Psalms
 3. Epistle and Gospel
 4. Sermon
 5. Dismissal
- II. FOR THE COMMUNICANTS ONLY
 1. Prayer for the faithful
 2. Kiss of peace
 3. Ablutions, and offering of bread and wine
 4. Lift up your hearts
 5. It is meet and right

THE PRAYER BOOK

6. Holy, holy, holy
7. Words of institution
8. Oblation and invocation of the Holy Spirit
9. Intercession
10. Holy things to holy people
11. Communion
12. Thanksgiving and benediction

Such a service, following an order which was for the most part invariable, but with the prayers and praises largely in the words of the minister, was general in the church of that day. Nobody knows how old it was at that time.

3. The church continued to grow till side by side with the Christians who spoke Greek were many other Christians who spoke Latin. For their use the services were translated. About that time the spread of monasticism magnified the importance of the daily prayers. Eight times every day the monks had a little service of psalm singing and Bible-reading and prayer: "Vespers at Sunset, Compline at bed-time, Nocturns or Matins at midnight or early dawn, Lauds at sunrise, Prime at the beginning of work, Tierce at the third hour or middle of the morning,

THE PRAYER BOOK

Sexts at the sixth hour or midday, Nones at the ninth hour or middle of the afternoon." This Latin Prayer Book was not a new composition. It was the Greek book translated, improved, enriched and adapted to the use of Westerners. We are reminded of it by the Latin names for the Psalms throughout our book. These were the first words of the Latin psalms, as "Nearer my God to Thee" begins an English hymn.

4. At last the time came when there was a whole nation of Christians whose native tongue was English. For their benefit the Prayer Book which had been translated with improvements, out of Hebrew into Greek, and out of Greek into Latin, was again translated with further improvements. Not much change was made in the Communion Service, except somewhat to simplify it. But the daily prayers, which in the form of eight services had been adapted to the lives of monks but not to the lives of ordinary people, were condensed into two. Vespers and Compline were put together to make Evening Prayer. Nocturns, Matins, Lauds and Prime were put together to make Morning Prayer. Thus in Morning Prayer the Venite, the

THE PRAYER BOOK

Te Deum, the Benedicite, the Benedictus stand in that order because they so stood in the Latin book: so in Evening Prayer, with the Magnificat and the Nunc Dimittis. Errors which had crept into the services during the Middle Ages were now corrected, the Bible was read at greater length, the musical parts were shortened, but the new book was substantially the old one, again as in the past translated and improved.

III

1. A book with such a history has the advantage of association.

It is like a venerable cathedral, built centuries ago and many times enriched and enlarged, having the handiwork of Normans and Saxons and English, showing the scars of old wars, representing the annals of a people. Thus the Cathedral of St. John the Divine in New York can never, by any ability of architects, equal Westminster Abbey. Into the Abbey is built the life of the nation, from Edward the Confessor to the Great German War. In the same way these ancient prayers, and the services in which they stand, have a

THE PRAYER BOOK

quality which no new compositions possess. Here is the Te Deum, written about the year 400 by a missionary bishop in Servia, and sung on a thousand occasions of national rejoicing which have marked the progress of history. Here are versicles and responses arranged about the year 500 by St. Benedict. Here are collects for peace which were first prayed when the barbarians were battering the walls of Rome.

The book associates itself also with our individual life, with our own experiences and joys and sorrows. People who are unaccustomed to printed prayers sometimes ask if we do not find them monotonous and wearisome; and we are able to say in answer that they grow more significant and uplifting year by year.

2. The Prayer Book serves the purposes of protection, of proportion, and of participation.

It protects the clergy from the necessity of literary composition in the progress of their prayers, and from the subtle temptations which go along with it. And it protects the congregation, in great measure, from the eccentricities of the parson. It provides prayers which are not affected

THE PRAYER BOOK

by the size of the congregation, by the annoyances of the weather, by the health of the minister, or by his inevitable limitations. They insure the people a reverent service, on a high spiritual plane.

The book has the quality of proportion. The result of ages of ministration to human needs, it voices all manner of petitions and serves all temperaments. Its arrangement of religious seasons brings all the essential truths of religion one after another into the prayers and into the sermons.

And the book provides for the participation of the people. It is a Book of Common Prayer, in which the people as well as the priest have part. It belongs to both priest and people, and to the one no more than to the other. Also it takes into account the whole being of the worshipper — soul and mind and body. It is constructed on the psychological principle that the body affects both mind and soul, as a lounging attitude induces lounging thoughts. Thus for better attention and devotion there are changes of posture: We stand in praise, and sit while we are being taught, and kneel to pray. We kneel, as the English

THE PRAYER BOOK

Prayer Book says with great plainness of speech, *On our knees.*

One says, "But prayer is conversation with God, and conversation has no use for printed pages; when I talk with my friend I don't read what I say out of a book." The difficulty here is a confusion between private and public prayers. If you were to address your friend in a good, loud voice in the hearing of several hundred people and on their behalf, you would be wise to write down with some care beforehand what you intended to say. The Prayer Book may be used in private, and is found helpful for that purpose, but it was prepared to be used in public. Even so, there are some who can pray in public in their own immediate words, in such a manner as to make us realize the presence of God. When this happens, we enter into a great spiritual experience. But it does not happen often, or with many. The Prayer Book takes that into account.

BAPTISM

BAPTISM

- I. THE NATURE OF A SACRAMENT
- II. THE OUTWARD SIGN IN BAPTISM
 - 1. Water: immersion and affusion
 - 2. Words: signature and seal
- III. THE INWARD GRACE IN BAPTISM
 - 1. Remission
 - 2. Regeneration
 - 3. Initiation
 - Members of Christ, children of God,
 - Inheritors of the kingdom of heaven
- IV. THE RECIPIENTS OF BAPTISM
 - 1. Originally adults
 - 2. Then infants
 - The influence of "original sin"
 - The influence of parental affection
 - The provision of sponsors

III

BAPTISM

I

BAPTISM is a sacrament; and a sacrament is "an outward and visible sign of an inward and spiritual grace." It sounds like a difficult definition, but it is easily illuminated by illustration. The clasp of a hand may be the outward and visible sign of the inward and spiritual grace of approval, or congratulation, or sympathy, or affection. The sound of a word may be the outward and audible sign of any one of a thousand kinds of inward and spiritual grace. It may convey counsel, command, promise, assent, pardon, inspiration, benediction. Thus it used to be said by devout writers that the world is filled with sacraments. All nature is sacramental, all life is sacramental.

Baptism and the Holy Communion differ from these other sacraments in the fact that they were "ordained by Christ Him-

BAPTISM

self." Confirmation, ordination, penance, marriage are outward and visible signs of inward and spiritual grace, but they do not have their origin in our Lord's appointment.

The grace which is given in the sacraments of the church is akin to the grace which is given in the sacraments with which the world is filled. Whatever helps us spiritually, lifting up our hearts, reinforcing us against temptation, stirring us to new resolution, giving us new patience or courage or comfort or consciousness of God is grace. Grace comes by the reading of a good book whereby we are made better. Grace comes by the influence of a good friend. The grace which comes by the sacraments of baptism and the holy communion is a like spiritual benefit. It is not peculiar to religion, but is a part of the ministration of God to the soul of man in universal human experience.

II

The outward sign in baptism is water with the use of certain words.

1. In its original form baptism was probably administered by immersion. No spe-

BAPTISM

cial importance, however, seems to have been attached to the ritual of the sacrament. It is true that in the early church the baptistry was a building containing a large tank, into which those who were to be baptized descended. It is true also that in the Prayer Book immersion is the preferred form; the minister is to dip the child in the water discreetly *or* pour water upon him. But the baptism "with fire" on the Day of Pentecost was not an immersion: the fire was on their heads. The saving of Noah and his family in the flood is taken as a type of baptism (I Peter 3:20, 21); so is also the baptizing of the children of Israel in the Red Sea (I Corinthians 10:1, 2). In each of these cases the important fact is that the people were *not* immersed: that is what they escaped. Baptism is also a symbol of burial; but the church's part in burial is not the filling of the grave but the pouring of earth on the coffin. Often, in ancient Christian art, the minister and the person to be baptized are represented as standing in the water of a river and the minister is pouring water on the person's head. Thus they pictured the baptism of our Lord.

BAPTISM

Baptism is now commonly administered by affusion, *i. e.*, by pouring, because this way is more convenient. The change accompanied the extension of the Christian religion into colder countries. It was made not by the formalities of canon law but by the natural application of common sense. The ritual of the other sacrament was similarly changed to meet the change of custom. It was originally given to persons who, according to ancient manners, reclined at the table. The particular form of ritual is of no great importance. The amount of water and the way in which it is used have no essential sacredness. All that is necessary is water.

2. Along with this are certain necessary words. In several places in the New Testament the name of Christ seems to be considered sufficient (Acts 2:38, Acts 8:16). In another place the direction is to baptize in the Name of the Father and of the Son and of the Holy Ghost (Matthew 28:19). The longer form is set forth in the Prayer Book. Baptism is represented as a covenant or solemn agreement. The water is like the seal which is affixed to solemn agreements which are made in writing, and the two

BAPTISM

names — the name of the person baptized and the name of God — are like the signatures of those thus solemnly agreeing. On the human side the promise is to renounce the devil, the world, and the flesh, and obediently to keep God's holy will and commandments. On the divine side the promise is to receive the person making this agreement, "to release him from sin, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life."

III

The inward grace in baptism is defined by the words remission, regeneration and initiation.

1. Baptism, as a "death unto sin," is the sacrament of *Remission*. Thus water is used as a natural symbol of spiritual cleansing. The person to be baptized declares his intention to put away evil out of his life, and is washed with water in token of that renunciation. His sins for which he is truly penitent are forgiven, in accordance with many words of Holy Scripture (Acts 2:38, Romans 6:1-11).

2. Baptism, as a "new birth unto right-

BAPTISM

eousness," is the sacrament of *Regeneration*. The word is defined in the baptismal service in the phrase, "regenerate and grafted into the body of Christ's Church." The Saxon phrase explains the Latin word. Thus St. Paul taught that Christ is the Second Adam from whom we derive spiritual life as from the first Adam we derive physical life. He illustrated this by the simile of grafting (Romans 11:17). The new branch grafted-in draws nourishment from the tree.

St. Paul used also the simile of adoption (Romans 8:15). Out of the "world" — taking the word in the bad sense in which it is used in the Bible — out of a life in which passion is unrestrained by religion, and God is forgotten, out of the region of merely animal instincts and motives, he who is baptized is adopted into the family of religion, into a life of spiritual privileges, into conditions where he will be taught the truth and be surrounded by those who are trying to do what is right.

These similes define regeneration not as a "change of heart," but as a change of circumstances. The grafting of a branch into a tree and the adoption of a child into

BAPTISM

a family do not effect any immediate change. They are only potential. They make great changes possible, but these depend on the graft and on the child. The graft may fail to lay hold on the new life of the tree, and thus may wither. The child may fail to avail himself of the new life of the family, and may go wrong. Nevertheless, the new opportunity is so great that the act which makes it possible may fitly be described as a new birth. In baptism, they who thus enter into new spiritual privileges, may properly be said to be regenerate: they are born again.

3. As the Sacrament of Remission and of Regeneration, Baptism is the Sacrament of *Initiation*. Here the two previous definitions meet. He who is baptized is thereby initiated into the divine society of the Church. This is what baptism essentially is, and is for. Water is poured upon the head, and ancient and sacred words are spoken, and this is what happens: the baptized person is made a member of the Christian Church.

Thus we say at the beginning of the Catechism that in baptism we were each made "a member of Christ, the child of

BAPTISM

God, and an inheritor of the kingdom of heaven." In the revision of the English Prayer Book which was undertaken in 1785 by our First General Convention, the second question in the Catechism, "Who gave you this name?" was answered, "I received it in baptism, whereby I was made a member of the Christian Church." This was considered an equivalent of the present answer, and easier to understand. It is what the answer means. To be made a member of Christ, the child of God and an inheritor of the kingdom of heaven is to be admitted to the fellowship of the Church. The three clauses are different statements of the same thing.

The Church is described in the New Testament under three names. It is the body of Christ (Ephesians 1:23), it is the household of God (Ephesians 2:19), and it is the kingdom of heaven (Matthew 13).

When we were baptized we were made members of Christ. It signifies the service of God. A member of a body is a part of the body, as a hand or an eye; and the purpose of the members of the body is to serve. We were made members of Christ that we might serve Him: our hands are

BAPTISM

to do His work, our feet are to go upon His errands, our lips are to speak in His spirit.

When we were baptized we were made the children of God. It signifies the love of God. Sometimes in the Bible our Lord is called the only Son of God, while in other places we are all called children of God. The word is used with different meanings. So it is here. We are all God's children by being born into His family, the race; we are especially God's children by being born again into His spiritual family, the Church. Baptism is here the symbol of the love of God, of His fatherly care for us and His desire that we should love Him in return.

When we were baptized we were made inheritors of the kingdom of heaven. It signifies the blessing of God. It means God's blessing now and here: for being by baptism brought into membership in the Church we have the manifold help and benediction which belong to that privilege. And it means God's blessing hereafter: for continuing in the love and service of God we will enter into that ideal kingdom for which all that is best in our present life prepares us.

All this is but a drawing out of the fact

BAPTISM

of church membership into its natural inferences and applications.

IV

1. The recipients of baptism seem originally to have been persons of mature life. The command, "Go, teach all nations, and baptize them," and the two conditions, "Repent and be baptized" and "He that believeth and is baptized," indicate adults. At the same time, the admission of children into the Jewish Church might be taken by the Christians as a precedent for their own use. The baptizing of households by the apostles seems to suggest the inclusion of children. A few statements in very early Christian writings (conveniently accessible in the Schaff-Herzog, "Religious Encyclopedia," Vol. I, page 451) indicate that children were baptized. "The rite of infant baptism can be traced in Irenæus, was contested by Tertullian, and was for Origen an apostolic usage." Irenæus died about the year 178, Tertullian in 222, Origen in 254. Cyprian (died 258) said that infants ought to be baptized. The fact, however, that various eminent Christians of the fourth century were not bap-

BAPTISM

tized in infancy suggests that adult baptism was the common rule. Baptism was delayed until it was possible to fulfil the conditions of repentance and faith.

This delay was confirmed in the case of many in the early church by an understanding of its meaning as a Sacrament of Remission. It was believed that the baptismal water literally washed sins away. Let us wait, then, said many prudent Christians, till we have outlived the days of strong temptation, and have sinned most of our sins; then we may wash them all away together. Sometimes they waited till they were on their deathbeds.

2. The postponement of baptism ceased to be a custom in the church by reason of an understanding of its meaning as a Sacrament of Regeneration. St. Augustine taught that every infant is born under the curse of original sin, and cannot, without the new birth of baptism, enter into fulness of life. This doctrine which populated hell with infants "not a span long," was easily applied by a childless clergy to other people's children. It is an example of what may be believed when the head of the theologian takes no suggestion from

BAPTISM

his heart. It frightened people into the baptizing of their infant children.

But the baptizing of children, though delayed by one superstition and hastened by another, is a true deduction from the meaning of the sacrament. The Christian father was initiated into the Christian Society, and the Christian mother was initiated with him, and they were not willing to leave the little boys and girls outside; that is the heart of it. Some theologians said this, and other theologians said that. Tertullian said, You must not have your children baptized lest they fall into the awful condemnation of post-baptismal sin. He had a text for it (Hebrews 10:29). Augustine said, You must have your children baptized lest they fall into everlasting misery. He too had texts for it. But the parents brought their children, in happy ignorance of the teachings of these relentless logicians, being moved thereto by natural human affection. It is the revelation of the will of God not in a book, nor in a doctrine, but in the heart, which maintains the baptism of infants in the life of the Church. And the custom is in accordance with His spirit

BAPTISM

who said, "Suffer the little children to come to me."

As for the scriptural requirements of repentance and faith, these were met in the baptism of infants by the promises of Christian friends to take care that the children should be brought to hear sermons, that they should learn the Creed, the Lord's Prayer and the Ten Commandments, and in general that they should be virtuously brought up to lead a godly and a Christian life. On arriving at years of discretion the children were to be brought to the bishop to be confirmed by him. This provision of promisers, or sponsors, which was universal till the time of the Reformation, and is still general among Christians, proceeds upon the principle of Christian nurture. The idea is that the spiritual life, without waiting for an experience of conversion, should begin in the earliest years of childhood. The child increases in wisdom and stature, and, at the same time, gradually and naturally, in the knowledge and obedience and love of God.

Baptism, whoever receives it, young or old, is the same sacrament, with the same

BAPTISM

meaning and the same blessing. There is nothing magical about it. There is nothing more mysterious than there is in any other spiritual opportunity of our daily life. It is the benediction with which one is received into the membership of the Christian society on earth. It is the plain door which opens, at the touch of the humblest hand, into the Christian Church.

CONFIRMATION

CONFIRMATION

- I. THE COMPLETION OF BAPTISM
 - 1. The third part of primitive baptism,
plus the first part
 - 2. Thus required
- II. THE CONFESSION OF CHRIST: QUESTION
AND ANSWER
 - 1. For His sake
 - 2. For our neighbor's sake
 - 3. For our own sake: a "decided initiative"
- III. THE CONSECRATION OF THE LIFE: LAYING
ON OF HANDS
 - 1. The prayer for the Holy Ghost
 - 2. The ordination of the laity
- IV. THE WAY OF ADMISSION TO THE HOLY
COMMUNION
 - 1. The prohibitory rubric, the safeguard
of Confirmation
 - 2. The privilege of the sacrament, the
chief blessing

IV

CONFIRMATION

THE meaning of Confirmation is contained in four words: completion, confession, consecration, communion.

I

Confirmation is the *completion of baptism*. In several places in the New Testament (Acts 8:14-17, Acts 19:1-6, Hebrews 6:2) baptism is immediately followed by a laying on of hands.

1. The baptismal service was originally in three parts: a confession of Christ, an immersion or affusion, and a laying on of hands. "In the next place," says Tertullian, in the end of the second century, describing the act of baptism, "the hand is laid upon us invoking and inviting the Holy Spirit through benediction" (Ayer: "Source Book for Ancient Church History," p. 233).

When it became the custom to baptize

CONFIRMATION

infants rather than adults, the confession of Christ, with the accompanying renunciation of the devil, was omitted.

When the church grew so large that the bishop — originally the minister of baptism — could not conveniently be present at all baptisms, it was arranged that the presbyter should baptize, but a share of the service was still kept for the bishop: the benediction at the end was postponed until he came. Then when he arrived, on the occasion of his visitation, those who had been baptized in his absence were gathered together, and he blessed them, laying on his hands. It was like the order of events in the Acts, when Philip baptized in Samaria, and the apostles Peter and John came down and laid their hands upon the new disciples.

This concluding benediction was made a service by itself, and became what we call Confirmation. Thus it stood till the end of the Middle Ages. Then at the Reformation the Church of England prefixed to it a recitation of the Catechism, for which, in 1662, the single inclusive question of the bishop was substituted. Thus Confirmation, the benediction of the

CONFIRMATION

ancient baptismal service, came to be also the renunciation of evil and confession of Christ with which that service anciently began. Accordingly, in the Prayer Book, the service of baptism has no benediction at the end, and the confirmation service, the proper benediction, begins with a confession of Christ.

2. It is because of this ancient, and even scriptural, character of confirmation that we require it in the Episcopal Church. Every Christian society which admits to its membership those who enter in infancy by baptism has a further service by which it admits them to the Holy Communion. But this is not only our prescribed manner of approach to that sacrament; it has such sanctions in the past that we say to those who wish to be enrolled among us but who have not been confirmed, "Here is an experience into which you have not entered. We cast no doubt upon your membership in the Church: that was effected by your baptism. But here is a service whereby, according to immemorial tradition, the rite of baptism is completed: not the sacrament of baptism, — that requires only the water and the words, — but the ancient

CONFIRMATION

rite. We are not contented with a letter of transfer only. We ask you to come to receive the benediction of the bishop, as your formal welcome and admission to our branch of the church."

The head of our religious organization is the bishop. He is the president of our society. Nobody may be received into full membership among us without being formally presented to the bishop and received by him.

II

Confirmation is also a *confession of Christ*. The first part of the service consists of the bishop's question: Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?" To this the answer is, "I do."

The answering of this question presents no alternative between taking responsibility and leaving it. There is indeed a

CONFIRMATION

difference between the life which is expected of a communicant of the church and the life which is commonly expected of one who confesses no allegiance to religion. It is quite unlikely, however, that any such difference is recognized by God. In our Lord's parable of the Last Judgment no distinctions are made between church members and others, even between Christians and pagans; the only question is, What sort of person are you, by reason of the use which you made of your religious opportunities? It will be of no avail to say, "O, but I did not use my religious opportunities; I never joined the church, nor partook of its sacraments." That will only make the situation worse. You might have had all this help, if you would. You cannot excuse yourself by saying that you did not use it. It is like an examination, wherein nobody may increase his marks by affirming that he absented himself from the classroom. The confirmation question is concerned with that which all are bound, — whether they acknowledge it or not, — to believe and to obey: to believe the truth of God, to obey the will of God.

1. The public acknowledgment of this

CONFIRMATION

obligation is made in the first place for His sake whom we thus confess before men. He is not satisfied with concealed allegiance. He declared this plainly in such words as are recorded in Matthew 10:32, 33.

2. It is made in the second place for the sake of our neighbor who needs our example and waits to see what we will do. One may say, "I can get along without the church: I am a philosopher and have my books, or I am a mystic and have my communion with God in my own soul." But everybody affects somebody else. The mystics and philosophers are few; the plain people, tempted and troubled, needing the church, are many. They are seriously hindered by those who maintain by their example that the church is not worth while. They are served by every strong man who declares that he himself needs increase of strength, and here in the church finds it.

3. The confession of Christ is made, in the third place, for our own sake. It has what is called in psychology the value of a "decided initiative." Students of human nature tell us, — and, indeed, we know by our own experience, — that if we hon-

CONFIRMATION

estly desire to keep a good resolution we may assist ourselves greatly by beginning strong. Especially, we will do well to enter into the practice of the resolution in some pronounced and public way. Thus is habit formed and strengthened. Thus we bring to our aid the observation of our neighbors. We surround ourselves with an "atmosphere of expectation." We know that we may break a resolve which we have silently made in our own souls, and nobody will be the wiser. But when we are tempted to do that which is out of keeping with our public declaration, then we know that if we fail we will lose the respect of our neighbors. They will look curiously at us out of their open eyes. In general it is easy to behave as those who are about us expect us to behave. A course of life openly adopted sets the note of expectation. Thus a public confession of Christ, an open declaration that we are on His side, and that we intend by His help to do His will, assists us from that moment. The indefinite people are in perpetual peril. They intend in a vague way to be good, but they are so far from clear about it that they are

CONFIRMATION

naturally tempted to be bad. Temptation comes because they seem to invite it. The people who have decided convictions and are perfectly frank about them, who let their neighbors know precisely where they stand, are shielded from much temptation by that fact. They are not only definitely but aggressively good, trying not only to be good but to do good. They are thereby as immune from many solicitations to evil as a policeman is immune from the proposal of a burglar to help him rob a safe. The value of confirmation, in this aspect of it, is in the position of natural security which it offers. In a world in which we all find it hard to be good, here is a help.

III

Confirmation is a *consecration of one's self to the service of Christ*. The second part of the service consists of the bishop's benediction. First he prays in general for all who have come to be confirmed. They have already been baptized: God has vouchsafed to "regenerate them by water and the Holy Ghost." May they now be blessed with new spiritual strength:

CONFIRMATION

“Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace.” It is like the petition of St. Peter and St. John, “who, when they were come down, prayed for them that they might receive the Holy Ghost.”

1. One of the gifts given in answer to the prayer of the apostles was a speaking with tongues. At Ephesus, for example, when St. Paul laid his hands on those whom he had just baptized, “they spake with tongues and prophesied.” This has long passed out of ordinary experience, though it has occasionally recurred under peculiar psychical conditions. It seems to have been a crying-out to express a joy or an excitement for which common, articulate speech was inadequate. The gifts for which the bishop prays to-day are very different: wisdom, understanding, counsel, ghostly (=spiritual) strength, knowledge and true godliness; to which is added holy fear, *i. e.*, the spirit of reverence, the consciousness of the divine presence. The words are taken from the beginning of the eleventh chapter of Isaiah, and are a description of an ideal king. The bishop

CONFIRMATION

prays that these disciples may have the qualities of leadership among their fellows, especially a right judgment to know what to do, and energy to do it, and that they may undertake all their good works in true piety and the fear of God. They are to be active and useful persons, their lives filled with social service, in the spirit of religion.

2. Then prayer is made for each of them in particular, the bishop laying his hands, after the manner of the apostles, upon the head of each, partly for indication, showing by his gesture for whom he prays; and partly for benediction, like the setting-apart of a knight in the days of chivalry. It is a kind of ordination of the laity, blessing their consecration of themselves to the active service of Christ. The bishop prays for the grace of God that they may be enabled to serve aright, with perseverance. "Defend, O Lord, this thy child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom."

CONFIRMATION

IV

Confirmation is a rite of *admission to the Holy Communion*. A rubric at the end of the service directs that "the minister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper." And another rubric says, "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

1. The original purpose of this prohibition was to prevent the disuse of Confirmation. It was thus set forth in 1281 by Archbishop Peckham of Canterbury. "Many," he said, "neglect the sacrament of confirmation for want of watchful advisers; so that there are many, innumerable many, who want the grace of confirmation, though grown old in evil days. To cure this damnable neglect, we ordain that none be admitted to the sacrament of the Lord's Body and Blood that is not confirmed, except at the point of death, unless he have a reasonable impediment."

The prohibition is not of the nature of an excommunication. The lack of con-

CONFIRMATION

firmation is not essentially a hindrance to the right receiving of the Holy Communion. There are such hindrances, but they are stated in the Prayer Book in their proper place, in the rubrics at the beginning of the Communion Service. Some kind of formal admission to that sacrament is necessary in order that those who come may have sufficient maturity of mind and earnestness of purpose. This must be secured by some sort of prohibition. Such a requirement is made in every Christian society. Our rite of confirmation differs from similar rites among our neighbors in its historical and scriptural sanction, but not in its practical efficiency. They provide in their own way for devout and instructed approach to the Lord's Table. Our rubric governs our own practice, and those who would be enrolled on our communicant lists must conform to it. As regards others who may desire upon occasion to come to our altar, the rubric may be interpreted either liberally or strictly. It is commonly interpreted liberally, in accordance with Christian hospitality. It is taken to apply to our own people, not to those who have a

CONFIRMATION

different discipline.* Such a construction of the rubric was officially given by Archbishop Tait of Canterbury, in 1870, when Dean Stanley invited to the Holy Communion in Westminster Abbey the whole company of the revisers of the translation of the New Testament, representing various denominations.

2. The highest values of Confirmation are derived from the privileges into which it gives admission. One may say, "I have already the benefit of the Church; I attend its services, and am entitled to its ministrations." But it is to be said in answer that an obvious difference between those who have been confirmed and those who have not been confirmed appears when the moment comes for the service of the Holy Communion: those who have been confirmed remain. They remain for the spiritual strength which is imparted in that sacrament. The distinction between the two groups is not that those who re-

* See for example, the usage of Bp. Hobart, Bp. de Lancey, and Bp. Whipple in *Lights and Shadows of a Long Episcopate*, p. 10; and of Bp. Tuttle, now (1914) Presiding Bishop, in his *Reminiscences of a Missionary Bishop*, p. 204; and the counsel of Bp. Lawrence in his *Convention Address* (1913).

CONFIRMATION

main say, "We are the good and religious part of the congregation," while those who go out say, "We make no profession of particular goodness." All alike desire to be good: that is taken for granted. But those who stay to the Communion say, "In order to be right and to do right we need help, and we know that help is to be had here." In a world in which we all meet with trial and trouble, confirmation admits us to a source of refreshment and strength. Every devout communicant knows that by experience. We come to the Lord's Supper in our weakness, or sorrow, or perplexity, beset by temptation, and we go away uplifted.

Herein is the answer to some who say, "I am not good enough to be confirmed." It may be a sufficient answer. It may mean honest indifference to religion; or it may mean a silent refusal to give up some course of life which is known to be wrong. Under such conditions, one ought not to be confirmed. But sometimes it means a confusion of aspiration with perfection. People may have a high ideal of what it means to be a Christian, and may feel that they must wait till they have

CONFIRMATION

come nearer to it: then they will be confirmed. This is like saying, "I will wait till I feel much better, then I will make use of medicine." Medicine is for those who need aid against disease; the Holy Communion is for those who need aid against sin, they ought to be confirmed in order to be admitted to the ministrations of this sacramental grace. The only essential preliminary is aspiration, the earnest desire to live, by God's help, a better life.

RENUNCIATION

RENUNCIATION

- I. THE ESSENTIAL IMPORTANCE OF CHARACTER
- II. THE MEANING OF RENUNCIATION
 - The keeping of Lent
- III. THE RENUNCIATION OF THE DEVIL: SINS OF THE SPIRIT
 - Committed in spirit
 - Beginning in spirit
- IV. THE RENUNCIATION OF THE WORLD: SINS OF SOCIETY
 - The Christian and the world
 - The Christian attitude towards amusement
- V. THE RENUNCIATION OF THE FLESH: SINS OF THE BODY
 - Major sins: impurity, intemperance
 - Minor sins: indolence

V

RENUNCIATION

I

NOTHING in religion is so important as character. The essential thing is to be good. The Creed is of great value, the Church is of great value, but their value is in the assistance which they give to the living of a right life. Unless our belief in the Creed ministers to our conduct in accordance with it, that formula is no better than any other true statement of philosophy. Unless our membership in the Church bears fruit in righteousness, that organization is no better than any other excellent society.

In the Old Testament the emphasis is on character. The Hebrew idea of God differs in many respects from the ideas of other nations, but chiefly in the belief that He is a righteous God, who is best served by putting away whatever is evil and doing whatever is required by His holy command-

RENUNCIATION

ments. In the Temple, the worshipper passed through a series of sanctuaries of increasing sacredness until he came to the Most Holy Place; and in this Holy of Holies, as the symbol and assurance of the divine presence, were the tables of stone on which were inscribed the chief requirements of the moral law.

In the New Testament the emphasis is even more strongly placed on character. Our Lord, by precept and by example, continually insisted upon it. He defined it as consisting not only of words and deeds but of the most secret thoughts of the heart. St. Paul addressed the Christians not as "orthodox," *i. e.*, as distinguished by their acceptance of a creed; and not as "catholic," *i. e.*, as distinguished by their allegiance to a church. These adjectives came long after. He called them "saints," *i. e.*, holy people, good people. His letters show by the counsels and warnings which they contain that the Christians were very imperfect saints; but they were trying to do right. They were endeavoring to realize an ideal of character.

Among the baptismal promises to which the bishop refers at the beginning of the

RENUNCIATION

confirmation service, the first and third are concerned with character: "First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life." One of these is a promise of Renunciation, the other is a promise of Obedience.

II

Renunciation means giving up. In the ancient ritual of baptism the new disciple turning his face to the east to make his confession of Christ, turned his back to the west to renounce the devil, — the west, as the place where the sun descends into darkness, being at that time considered the special residence of the infernal powers.

Renunciation, which always implies, as a matter of course, the giving up of that which we know to be bad, also implies sometimes the giving up of the good. The right conduct of life is only in part a rejection of that which is plainly and definitely evil; it is still more a choice, among supe-

RENUNCIATION

rior and inferior goods, of that which is better. This may be for the sake of discipline, giving us practice in the difficult art of saying "no," exercising us in matters which are not of essential importance that we may be ready to choose aright when we are in the midst of serious temptation. Or it may be for the sake of opportunity, to get more time and have more strength for that which is better; as every earnest person gives up some measure of recreation and of rest in order to devote himself to the serious business of his life.

This is a great part of *the meaning of Lent*. We abstain at such a time from certain articles of innocent food that we may have the benefit of discipline, denying ourselves that which is good that we may strengthen the habit of denying ourselves that which is bad. And we abstain from certain innocent amusements, that we may have opportunity for more frequent attendance at church, and for more diligent reading of improving books. The act is negative, but the purpose is positive. The whole value of the act is in its relation to the positive purpose. Thus days of fasting are defined in the Prayer Book as those

RENUNCIATION

“on which the church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.”

III

The renunciation of the devil is directed against the sins of the spirit.

There are sins which are *committed in spirit*, without necessarily making themselves either visible or audible. They are consistent with the utmost respectability. They who commit such sins may have an appearance of great goodness. The Pharisees, for example, who were guilty of these offences, were generally considered the most excellent persons in the community. But our Lord addressed them in terms of the strongest condemnation. They themselves honestly believed that they were pleasing to God. One of them, in his prayers, thanked God that he was so much better than his neighbors. But all the time they were under the divine displeasure. They were so certain of their goodness, and so unconscious of their actual condition, that Jesus used the sternest words He could find in order to awaken and undeceive them.

RENUNCIATION

He told them that they were in danger of the damnation of hell.

Among the sins of the spirit are pride, self-conceit, contempt for others, arrogance, social indifference, selfishness, unbrotherliness, covetousness. On the other hand, St. Paul describes the fruit of the spirit (Galatians 5:22) as "love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, self-control."

Indeed, all sins *begin in the spirit*. They are first a thought of the heart before they become a word or a deed. Sin, therefore, is to be encountered at the outset, in the spirit, before it has a chance to grow. We are to attach great importance to the thoughts which we think, realizing that in them is the reality of our character. "As a man thinketh in his heart, so is he" (Proverbs 23:7). So is he in the sight of God, who looks past all that we say and do to what we are. "Keep thy heart with all diligence, for out of it are the issues of life" (Proverbs 4:23). We observe in the account of our Lord's temptation that He was defended against evil by the fact that His heart was full of good thoughts. His memory was stored with helpful words.

RENUNCIATION

When He was tempted, He immediately brought to His assistance a sentence from the Bible. He was armed with "the sword of the spirit, which is the word of God" (Ephesians 6:17).

IV

The renunciation of the world is directed against the sins of society.

Even though "the world" is commonly regarded in the New Testament as a place of evil, it was not the wish of our Lord that His disciples should depart out of it — only out of the sin of it. He Himself lived in it so naturally, and in such a friendly spirit, and found so much good in it, that the Pharisees were scandalized. There was a group in Jerusalem called "bleeding Pharisees" because they went about blindfolded that they might not even see the world, and were continually bumping themselves against corners. With that sort of relation to the world, Jesus had no sympathy.

The early Christians found it difficult to follow the example of their Master, partly because the world of their day was uncommonly bad, and partly because of a philo-

RENUNCIATION

sophical doctrine current at that time to the effect that matter is essentially evil. The body, the philosophers said, is not only the source and means of sin, but is totally and hopelessly alien from good. All the material concerns of man are bad. All business and all pleasure, all social life and almost all of the natural occupations of human beings, are of the devil. To carry such a doctrine into its logical applications was impossible. But many Christians tried it. They abandoned the world and sought in the seclusion of deserts and mountains to save their souls.

The gospel records of the life of Christ remained to correct this error, though the endeavor was made again and again to live in another world instead of this. It was gradually understood that God made us with bodies as well as souls, and placed us in communities in this present world, because He wishes us to live in these conditions. The world is a revelation of His will. We are to live in the world, enjoying to the full the pleasures which God has provided in it; but we are not to be conformed to it. That is, we are not to follow the world's opinion, nor to care very greatly

RENUNCIATION

for the world's approval. We are not to have the world's ideal, according to which wealth and pleasure are chief goods. We are not to live as if this visible world were all the world there is.

These principles determine the Christian attitude towards amusement.

* Amusement is not only a universal and necessary part of human life, but is a continuing fact of which we must take account. People, young and old, have always amused themselves, and will always amuse themselves. It is a divine instinct. Even the methods of amusement have a permanent quality, and defy all endeavors to change them. Human beings are so made as to enjoy music and dancing and the play at the theatre. These amusements are found in all lands and times. They are often in need of reformation, but to pronounce the thing itself wrong, because for the moment it is wrongly done, is to make an artificial sin. There are real sins enough, without confusing the difference between good and evil by manufacturing new ones. Indeed, considering the inevitable continuance of these forms of recreation, there is need not so much of

RENUNCIATION

reprobation as of co-operation. Christians ought to encourage every attempt to provide good music, good dancing, and good plays. If the theatre, for example, should be deserted by Christians, the drama would naturally grow worse and worse, suiting itself to the audience. That which might be an influence to uplift society would become an influence to degrade it. Every good play which succeeds because good people go to it, encourages every other effort to produce good plays.

As for the place of these matters in the life of the individual, the Episcopal Church lays down no rules. The principle to be followed is that which holds in regard to eating and drinking. We are to eat and drink that which agrees with us, determining our food by its actual effect. And, in like manner, we are to use amusements. If any form of recreation disagrees with our character, ministering to our baser selves, spoiling the fineness of our thoughts, smearing the fair surface of our souls, lowering our ideals of conduct, or even taking too much of our time, it is to be given up, on that account. But amusements after which we can say our prayers with a pure

RENUNCIATION

heart, and which refresh us for the serious work of life, are good because they do us good.

V

The renunciation of the flesh is directed against the sins of the body.

We perceive in ourselves two natures, one akin to the animals, the other akin to the angels. We hear two voices, one calling us to take the broad and easy path which leads to destruction, the other calling us to take the straitened and difficult way which leads to life. We have a body, and we have a soul. Under these conditions, the body, as St. Paul said, is to be kept under. It is to be treated as a useful servant. It is to be maintained in health and strength for the sake of efficient service. Whatever in the conduct or condition of the body interferes with the best state of the mind or of the soul is to be subdued or reformed.

The *major sins* of the body are indicated by the phrase "the sinful lusts of the flesh." They take the form of impurity and of intemperance. They are revealed as wicked by the fact that they are followed by natural punishments, as burning

RENUNCIATION

follows the handling of fire. They produce diseases — sometimes loathsome diseases — of mind and body. They are poisons, sometimes quick, but more often slow, which result at first in pain and at last in death. They are to be dreaded and avoided like the plague.

These sins are followed by other punishments also in their social consequences. They harm not only the sinner, but all who are connected with him. They not only deprive him of usefulness by making him sick, and by bringing him, in many cases, to poverty, but they destroy the happiness of families. They cause distress and misery which are often far worse than the tragedy of death. And they live after him: they are visited, in the order of nature, upon his children. Because of the impurity or the intemperance of parents children are born subject to the same temptations. They are weak because their parents by their conduct weakened them before their birth. The sinful lusts of the flesh are responsible for the greater part of all the unhappiness of human life.

There are also *minor sins* of the body, which, while they do not destroy life,

RENUNCIATION

dull it. They keep us from making the best of ourselves. They hinder our efficiency. They interfere with clear thought, and alert action, and blur the difference between right and wrong. Such are the sins of indolence, and the indulgence of appetite. Sometimes they take the form of too much attention to the body, in soft and luxurious and enervating living. Sometimes they take the form of too little attention to the body, in neglect of cleanliness and exercise. They too have their natural and proper punishments, which reveal the displeasure of God. The book of Proverbs, for example, is full of warnings against idleness and sloth. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all overgrown with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well. I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come upon thee as one that travelleth; and thy want as an armed man" (Proverbs 24:

RENUNCIATION

30-34). On the other hand, in the Bible account of the victories of Joshua, there occurs four times the significant sentence, "Joshua rose up early in the morning." It is one of the reasons of his success.

OBEDIENCE

OBEDIENCE

I. THE COMMANDMENTS IN GENERAL

II. OUR DUTY TOWARDS GOD

1. First commandment: to have God
2. Second commandment: the idolatry of covetousness
3. Third commandment: against irreverence
4. Fourth commandment: rest and religion

III. OUR DUTY TOWARDS OUR NEIGHBOR

1. Fifth commandment: obedience and courtesy
2. Sixth commandment: against murder and hatred
3. Seventh commandment: in the letter, in the spirit
4. Eighth commandment: against profit by other's loss
5. Ninth commandment: against unbrotherly speech
6. Tenth commandment: against love of money

VI

OBEDIENCE

CHRISTIAN obedience consists in keeping God's holy will and commandments and walking in the same all the days of our life.

I

The commandments are stated in the Old Testament in the twentieth chapter of Exodus, and, with slight differences, in the fifth chapter of Deuteronomy. The differences, which appear chiefly in the fourth commandment, suggest that all of these ancient laws were originally as brief as some of them are still. In that case, the additions were written in afterwards for purposes of explanation or application.

The commandments are interpreted in the New Testament, in the Sermon on the Mount. Our Lord there takes the sixth commandment, and the seventh, and perhaps the third and shows how they are to be kept: not in the letter only, but in

OBEDIENCE

the spirit; not in deed and in word only but even in the heart.

The commandments are paraphrased and applied in the Prayer Book in "My Duty towards God," and "My Duty towards my Neighbor." The distinction is one which appears in our Lord's statement of the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself."

This is what is meant by religion as distinguished from morality. Religion is concerned with God; morality, with our neighbor. Religion is exercised in faith and prayer, in services and sacraments, in a holy life. Morality is exercised in being good and in doing good, in brotherliness and helpfulness, in a righteous life. It is possible to consider these duties separately, in definitions and commandments, but they are combined in life as oxygen and hydrogen are combined in water. Each implies and needs the other. Thus, at the transfiguration, some of the

OBEDIENCE

apostles, on the mountain, were proposing to live devoutly with God out of sight of their neighbors: but Jesus forbade them. Meanwhile, some of the apostles, on the plain, were trying to live helpfully with their neighbors without help from God: but they failed, because they had not strengthened themselves by prayer. Because God is our Father we serve Him in all our service of our brethren. Because the effectiveness of our service depends greatly on what sort of persons we are, we prepare ourselves for it by communion with God.

II

Our duty towards God is set forth in the first four commandments, our duty towards our neighbor in the last six.

1. The first commandment forbids polytheism, the worship of many gods. Polytheism is the kind of religion which we read of in the *Iliad* and the *Æneid*. It exists still in distant lands, in India and Africa. When this commandment was given it was almost universal. The neighbors of the people of Israel, and all the nations with whom they dealt, had many

OBEDIENCE

gods. It is likely that the purpose of the commandment was less theological than moral. Among the many gods of the heathen were some who represented cruelty, some who represented immorality. They were believed by their worshippers to encourage them in evil. The Hebrews were to have one only God, not only because there is in truth only one God over all the earth, but because God, as they were taught to regard Him, is a righteous God, concerned about the conduct of men.

We are not in peril of this ancient error, but there is something worse than having many gods, and that is having no God at all. The commandment means for us that we are to *have God*. We are not to be like those who are described as "without God in the world." We are to realize that at the beginning of our life, and in all our life, the Maker of the universe of suns and stars, and of ourselves in the midst of it all, is God. Him we are to obey as His will is revealed in the Bible. To Him we are to pray. We are to worship Him, to give Him thanks, to put our whole trust in Him, to call upon Him, to honor His

OBEDIENCE

holy name and His word, and to serve Him truly all the days of our life.

2. The second commandment forbids idolatry, the use of images to represent God. Idolatry was as universal as polytheism, and was a natural accompaniment of it: if there are many gods, it is convenient to have them distinguished one from another by some manner of symbols. The Hebrews lived in a world in which idolatry was considered an essential part of religion. They were tempted by it through long centuries of their history. Their ancestors had worshipped idols in Mesopotamia. Rachel brought some of the family idols with her when she came to Palestine (Genesis 31:19). Aaron made an idol on the plain of Sinai (Exodus 32:8). David had an idol in his house (I Samuel 19:13). The prophets again and again reproved the people for idolatry (Isaiah 2:8, Ezekiel 30:13, Zechariah 13:2).

Idolatry comes from the natural desire to realize God, somehow to see and touch Him. This desire is met for us in the incarnation. God is made man. In Jesus Christ we find Him revealed in a form which appeals to our minds and to our hearts.

OBEDIENCE

The evil of idolatry is in its debasing effect upon religion. People are led by their idols into petty and magical and unworthy ideas of God, believing that He is contained in a sacred image or other symbol, and is thus resident upon an altar, and may be used for our protection or advantage. It was in this spirit that the Israelites carried the Ark into the battle, thinking thereby to win a victory (I Samuel 4:4).

We are no more tempted now to break the second commandment than the first. But St. Paul gave a definition of idolatry which brings it close to us. He said that covetousness is idolatry (Colossians 3:5). The effect of covetousness is to put some material thing in the place of God. This the man desires, this he considers and obeys, this he serves, with this he is satisfied. It is only a little removed from the idols of the heathen.

As for the "jealousy" of God to which reference is made in the commandment, we are to remember that the word has not only a bad meaning but a good meaning. On the bad side it means distrust of one's friends; but on the good side to be jealous

OBEDIENCE

is the same as to be zealous, — to be filled with zeal, to be exceedingly in earnest for the welfare of one's friends. God is a jealous God in that He is greatly concerned for the good of our souls. His jealousy is like that of fathers and mothers who find their children giving their confidence and affection to bad companions.

3. The third commandment means that religion is of such importance that it is always to be taken seriously. The commandment applies directly to our use of the name of God. It forbids perjury, *i. e.*, the invoking of God's name in court in support of any statement which is not true. It also forbids profanity, *i. e.*, the naming of God lightly as a help to emphasis in conversation. The commandment applies indirectly to our relation towards all holy things and places. We are to remember how our Lord drove the traders from the temple because it was a house of prayer (Matthew 21:12, 13), and how He would not permit any man to carry a burden therein (Mark 11:16). He knew that it was for our spiritual good that holy places should be set apart from all the ordinary business of life, and kept quiet and sacred.

OBEDIENCE

Thus we learn how to behave ourselves in church, not only in service time, but at all times.

A liturgical service, such as we have, brings peril in connection with this commandment. We are tempted into such familiarity with sacred words and names as to lead to our taking them upon our lips without realizing them in our hearts. We may well pray against this sin when we kneel in silence at the beginning of the service.

The breaking of this commandment brings its natural punishment. God cannot hold the offenders guiltless because irreverence affects character. It dulls our sensitiveness to the finer side of life, and gradually renders us incapable of perceiving God. It is like the negligences and ignorances which make people blind to the best art, and deaf to the best music.

4. The fourth commandment means that religion is of such importance that every week a day is to be set apart for it. In the Old Testament, the chief meaning of the commandment is social (Deuteronomy 5:15): the Sabbath is a day of rest. In the New Testament the chief meaning is

OBEDIENCE

spiritual: Sunday is the "Lord's Day," a day of religion.

The day is to be observed according to these definitions. As a day of rest, it is a time of leisure from the stress and haste of life, for ourselves and for others. It has its psychological value in the increase of efficiency. The welfare of the people far exceeds in importance the business interests of the community. The contrast between a small number of prosperous and privileged persons over against a great number of dull and tired people whose labor leaves them neither time nor strength for true happiness, contradicts all the commandments. Everybody is entitled to one day of rest in seven. Whatever on that day brings rest and refreshment to mind and body is in accordance with the commandment, which does indeed forbid work, but does not in any syllable forbid play: quiet and orderly recreation, the open air of the country, books, pictures, music. The day is happily marked in households by special games and privileges for children. What is needed is not so much prohibition as affirmation. Religion is in error when it gives a holiday with

OBEDIENCE

one hand, and takes it back with the other.

As a day of religion, it is to be made to minister to our spiritual nature. We are to attend to the quality of our life, to keep the perspective right, to readjust our standard of values, to deepen our sense of the relation of our mortality to our immortality. For these purposes, the services and sacraments of the Church are offered. We are to make use of them for the sustaining of our souls: for our salvation from our besetting temptations, for our growth in grace. Children are to go to Sunday school, and, when they are old enough, to church. Remembering also the social side of religion, Sunday is a day for neighborly helpfulness and ministration.

In the change from Judaism to Christianity the holy day was changed from the end of the week to the beginning. The new day has often been called "The Christian Sabbath" but the name "Sabbath" belongs more properly to Saturday. The Christian day is "Sunday."

OBEDIENCE

III

The other six commandments concern our duty towards our neighbor. We are to love him as ourself. That is, we are not only to deal with him according to the Golden Rule, "As ye would that men should do to you, do ye also to them likewise" (Luke 6:3), but according to that other word of our Lord when He said, "This is my commandment, that ye love one another as I have loved you" (John 15:12). When we remember how far His love carried Him, even to the self-sacrifice of the cross, we see what an ideal is there set before us. As for the lesser standard of loving our neighbor as ourself, we may apply it profitably to the judgments which we pass upon our neighbors, and consider if we make as much allowance for them as we do for ourselves.

1. The fifth commandment teaches us to love, honor and succour (=help) our father and mother, to honor and obey the civil authority, to submit ourselves to all our governors, teachers, spiritual pastors and masters, to order ourselves lowly and reverently to all our betters. There is

OBEDIENCE

some inclination to-day to resent this ancient interpretation, especially on the part of those who dislike the words "masters" and "betters." They feel that it is an endeavor of the "upper classes" to keep the plain people in subjection. The truth is, however, that obedience is a fundamental virtue, without which neither state, nor church, nor school, nor family can go on. So far from being a duty mainly of the weak and ignorant and very young, it is at the heart of all success in the most strenuous of manly exercises: the training of the athlete for the games which are a kind of war in play, and the training of the soldier for war in earnest. Without the habit of instant and unquestioning obedience all strength is turned to weakness. What is needed is the "team-play" whereby everybody subordinates himself to a common purpose. It is a necessity in households, where it is a form of "playing the game." Children are to obey their parents as they obey the leaders of their sports.

The commandment has regard not only to the duties but to the graces of life. It enjoins courtesy, such as is easily lost in

OBEDIENCE

the informality of our social ways, but which, wherever it appears, smooths and lightens and cheers and beautifies social relations. It suggests the consideration and deference of youth for age.

The long life which is promised is national rather than individual. The keeping of the commandment makes a substantial basis for all civil institutions, and gives a people length of days. An illustration is the reverence for ancestors which exists in China.

2. The sixth commandment, in the letter, forbids murder, *i. e.*, the malicious taking of human life. It is extended to include suicide, on which the church puts a certain ban by forbidding the use of the burial service of the Prayer Book over those who have laid violent hands upon themselves. This, however, is not applied to such as have thus made away with themselves under conditions of insanity. As for capital punishment, it is sanctioned in the Bible; and the same is true of war. We anticipate the time, however, when the progress of civilization and religion shall put an end to these tragic disciplines. The true purpose of punishment is remedial.

OBEDIENCE

The true settlement of disputes between nations, as between individuals, is by reason and just laws. The doctrine that might makes right is a doctrine of the devil.

In the spirit, the commandment forbids hatred, unforgiveness, unbrotherliness. It is thus explained in the Sermon on the Mount (Matthew 5:21, 22, 38-48). We pray that we may keep it, when we ask to be forgiven as we forgive those who hate us. The Church forbids those to come to the Holy Communion betwixt whom the minister perceiveth malice and hatred to reign, not suffering them to be partakers of the Lord's Table until he know them to be reconciled. This is a following of our Lord's direction in the Sermon on the Mount (Matthew 5:23, 24). This, however, is not applied to either one who is willing to make amends of that wherein he himself hath offended.

3. The seventh commandment, in the letter, forbids adultery, *i. e.*, that a man should take another's wife, or that a woman should have another's husband. It does not forbid divorce, but it is interpreted in the Sermon on the Mount as forbidding re-marriage (so long as a di-

OBEDIENCE

vorced husband or wife is living) except in the case of the innocent party in a divorce for the cause of adultery (Matthew 5:32). The canons of the Church forbid remarriage after divorce, even under this condition, until a full year has elapsed. Even then, the minister must refer the case to the bishop for his decision.

In the spirit, the meaning of the commandment is contained in two sayings of St. Paul concerning our bodies. "Your bodies," he says, "are the members of Christ"; and again, "your body is the temple of the Holy Ghost" (I Corinthians 6:15-20). It is the doctrine of the sacredness of the body. Whatever degrades or defiles the body is forbidden. And this, our Lord extends even to the most secret thoughts of our hearts (Matthew 5:28). It includes the impurity of the eye. It includes also all such reading or theatre-going or talking as may soil the soul. A good rule for young people is to test these things by asking themselves regarding them, "Would my father and mother like me to do or say this?"

4. The eighth commandment, in the letter, forbids stealing, *i. e.*, the taking of

OBEDIENCE

that which does not belong to us. The catechism includes "picking," *i. e.*, the little dishonesties which seem insignificant in themselves, but which lead to greater offences. We are to keep absolutely clear the distinction between that which is our own, and that which is our neighbor's.

In the spirit, the commandment includes all actions whereby we profit by our neighbor's loss. We may not honestly profit either by his ignorance or by his bad luck. Gambling, betting and the chances of the lottery are not only endeavors to get this kind of profit, but they are harmful in that they are attempts to get something for nothing. Taken in single instances, these may seem insignificant, but they are little steps toward habits which are so destructive both of character and of happiness that they are forbidden by law. They have been considered innocent. Colleges and churches have been assisted by lotteries. But experience has shown that they are slow poisons. The good Christian will take no part in any of them, for his own sake and for the sake of his neighbor.

5. The ninth commandment, in the letter, forbids false witness in a court of

OBEDIENCE

law. In the spirit, it is against all lies everywhere. A lie is that whereby we deceive our neighbor to his hurt. The catechism includes evil speaking and slandering. We are to keep our tongue from all unkind words, even when that which we are tempted to say is true. The unhappiness of the world, of which there is enough already, is needlessly increased by such unbrotherly speech. The good Christian tries to see good rather than ill in others, and brings his religion into his conversation by defending the absent, and softening the hard judgments of his neighbors. Thus he fulfils what St. James calls the Royal Law: "Thou shalt love thy neighbor as thyself" (James 2:8). In general, a good rule is to speak as if our neighbor were in the next room hearing every word we say.

6. The tenth commandment, in the letter, forbids that love of money which is the root of all evil (I Timothy 6:10). For the sake of gain, hideous offences are every day committed. The sins of impurity and intemperance are deliberately encouraged, rents are taken from insanitary tenements, business is so con-

OBEDIENCE

ducted as to neglect the welfare of men, women and children, or to hinder it. The cruelty of covetousness is almost beyond belief. It is to be shunned, even in its small beginnings, like a pestilence.

In the spirit, the commandment reminds us that all sins begin in the desire of the heart. Every sin, long before it comes to accomplishment, has its root in a wrong thought. There it is to be encountered and overcome. We are to guard our minds. "As a man thinketh in himself, so is he" (Proverbs 23:7). "Keep thy heart with all diligence, for out of it are the issues of life" (Proverbs, 4:23).

THE CREED

THE CREED

- I. FAITH AND THE FAITH
Creeds: Articles
- II. THE TWO SIDES OF TRUTH
 1. Distinction in sight
 2. Distinction in science
 3. Distinction in heresy
- III. THE THREE GREAT DOCTRINES
 1. The Trinity
 - (1) Complexity in unity
 - (2) God in action
 2. The Incarnation
 - (1) Human and divine desires
 - (2) Recognition of divinity
 - (3) God shining through
 3. The Atonement
 - (1) To pay the devil: immoral
 - (2) To propitiate God: artificial
 - (3) To reconcile us to God
- IV. OTHER ARTICLES OF THE CREED
 1. The virgin birth: natural and supernatural
 2. The descent into hell
 3. Christ's resurrection: physical and spiritual
 4. The resurrection of the body

VII

THE CREED

I

THERE is a difference between faith and *the* faith. Faith is a matter of emotion, *the* faith is a matter of understanding. Faith is like appreciation of the splendor of the stars, *the* faith is like the intricate mathematics of astronomy. Faith is like a child's trust and affection, *the* faith is like a child's knowledge of the things which interest his parents: the child's love is perfect, the child's acquaintance with his father's business is inevitably defective and mistaken.

This is the distinction between religion and theology: the Christian religion is the loyal following of Jesus Christ, the Christian theology is an examination, and analysis, and statement of what is implied in that allegiance.

Accordingly, faith is level with the humblest mind, and is consistent with very erroneous ideas. We may be absurdly

THE CREED

mistaken concerning *the* faith, and yet have saving faith. When Jesus said to the woman of Canaan, "Great is thy faith," He praised a pagan. She was of that religion whose gods are in the Iliad and the Odyssey. She could not have recited even the first article of the Apostles' Creed. Her theology was all wrong, but great was her faith.

The faith is stated in the Prayer Book, in the first place for acceptance, in the *Creeds*. The Apostles' Creed, written originally in Latin, in the second century, was directed against the doctrines of the heretic Marcion, who taught that Jesus was not truly man. Marcion said that He only seemed to be man. Thus the Creed speaks of His birth, suffering, death and burial. The Nicene Creed, written originally in Greek, in the fourth century, was directed against the doctrines of the heretic Arius, who taught that Jesus was not truly God. Arius said that He was an inferior God, created by God the Father. Thus the Creed declares that He is "God of (= from) God, Light of Light, very God of very God, begotten not made, being of one substance with the Father."

THE CREED

The faith is stated, in the second place, for our instruction or information, in the *Articles*. These were written in England in the sixteenth century, at a time when churches were making long theological statements, and they are bound up with the Prayer Book that we may know what our Church said about the questions which were then under discussion. Thus we replied at that time to Roman Catholics and to Calvinists. Nobody is now asked whether he assents to these statements, or not. If the old questions were again debated, the theologians might still reply as they did in the sixteenth century, or they might have other and better answers based on several hundred years of further study.

II

All profound truth has two sides: a nearer side which we can touch and see, and can in some measure understand, which we can phrase with fair accuracy in convenient formulas; and a farther side, where we enter into the region of questions without answers, the region of contradiction and perplexity, and of everlasting mystery.

THE CREED

1. The boundary between the nearer and the farther sides of truth is drawn along the limits of our mental sight. For the eyes of the mind are like the eyes of the body, having a limited focus within which our vision is clear, beyond which our vision is obscure. We hold a printed page within reading distance, and the page is plain; we can read every word of it. But we remove it beyond reading distance, and the page is obscure, the letters are blurred, and the lines run into each other. There is no blur on the page; the blur is all in our eye.

The mind works in the same way. When our thinking is perplexed, and truths each of which must be true contradict each other, we have gone beyond the limits of our mental sight. Thus the idea of the personality of God and the idea of the infinity of God are mutually exclusive. Personality implies limitation, infinity has no limitation. At the same time, we must think of God as personal, because personality is the highest form of being of which we have any conception; and we cannot think of God as less than infinite. The difficulty is in our minds. So with many

THE CREED

other insolvable equations in theology: they are all solvable, if we could see far enough to solve them. We find them discouragingly difficult because they are concerned with the farther side of truth.

2. This distinction between the nearer and the farther side is not peculiar to religion. It is quite as evident in science.

Here is a man of science working at the problems of geology. He has his rocks about him. He examines them, analyzes them, names them, dates them — within a million years. But he has only to take the commonest pebble from the side of the road, and ask it a few questions, to find himself wandering in the uncharted country which lies on the farther side of truth. He will be confronted with the impenetrable mystery of matter. Nobody knows what it is made of, or where it came from.

Here is a man of science working at the problems of botany. He is classifying his plants, observing their behavior, noting their descriptive names. What he knows may be written in large books. But he has only to take the nearest blade of common grass and question it, to find himself in the perpetual fogs which lie forever on the

THE CREED

farther side of truth. He will come to the inscrutable mystery of life. There it is, in every plant that grows, but it evades all examination. Nobody knows anything about it.

Thus science as well as religion has its farther side. Neither has any monopoly of mystery. Whoever imagines that science is occupied with definite realities, while religion is concerned with the invisible, the intangible and the unprovable, forgets that behind the definite realities are forces whose nature is unknown. Practical science deals with the nearer side of the mysterious forces. It uses electricity to turn our wheels and light our houses, but it does not know what electricity is.

3. The difference between the nearer and the farther sides of truth is sometimes the difference between orthodoxy and heresy. The heretic is commonly intent on learning and teaching truth. He is trying to understand the divine side of the world, and to make it understood by plain people. He would bring truth out of the clouds into the daily service of man, as the philosopher brought down the lightning. In this endeavor he comes upon the nearer

THE CREED

side of truth. He finds it clear, and reasonable, and easy to understand. He accepts it and proclaims it. He is satisfied with it. It is a good enough theology for him. But he overlooks the fact that his truth is only a fragment of a great immeasurable truth. He does not take into account that beyond this nearer side which is so plain is a farther side beyond his comprehension. "Now," he cries, "I know it all!" and, believing himself to know it all, he becomes a heretic.

For heresy is not necessarily an error; it is what is happily called a "shortcoming." It is the mistaking of a part for the whole. It is a neglect or denial of the farther side. The heretic stands by the shore of the ocean, and cries, "I see hills and the steeples of cities on the other shore." But if he does see hills and cities he is looking not across the ocean, but across some narrow sound or inlet.

III

The Creeds contain the three chief characteristic doctrines of the Christian religion: the Trinity, the Incarnation and the Atonement. In our study of these doc-

THE CREED

trines we should begin with the nearer side. What we need is to get out of the profound teaching of religion such definite instruction as shall help us to live better. We are to use the mysteries of theology as we use the mysteries of nature, realizing our ignorance but making the most of such knowledge as we have. If, beginning thus, we can go on some little way into the farther side, very well: but the initial thing is to begin.

1. The doctrine of the Trinity is that *the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three gods but one God.*

Thus is asserted the *unity* of God, which is essential to our rational understanding of the universe. There is also asserted the *complexity* of God. Simplicity is characteristic of the lower orders of life, complexity of the higher. Thus man, made in the image of God, and in that sense a revelation of God, is complexity in unity. We distinguish in him various aspects, actions, functions. For example, with his hands he builds a house, with his mind he composes a book, with his soul he loves God and his neighbor: one man exerts

THE CREED

himself, manifests himself, fulfills himself, in these various ways. Beginning with this premise, reason proceeds from the known to the unknown, from man whom we see to God whom we see not. God is one, but He has various functions and relates Himself to us in different ways. According as we consider one or another of these different divine *activities*, we call God by different names.

When we think of God as the maker and maintainer of the universe, of the race of man, and of our own life in the midst of all, we call Him Father.

When we think of Him as making His love and His will known to us in this language of a human life, in Jesus Christ, we call Him son.

When we think of Him as living in all life, thinking in all thought, century by century urging mankind on, and hour by hour speaking in our own conscience, we call Him Spirit.

Throughout, we have in mind one only God, thought of, and spoken of, in these three ways. And this kind of theology is expressed in the catechism, where we say that in the Creed we chiefly learn to

THE CREED

believe in God who made us, and is thus called the Father, in God who redeemed us and is called the Son, and in God who sanctifies us and is called the Holy Ghost. From the point of view of technical theology this is so inadequate a statement that it is easily consistent with an ancient heresy called Sabellianism. But as regards the needs of youth, for people who are not scholars, as a statement to begin with, it is sufficient. It is the doctrine of the Trinity on the nearer side. God is defined not in terms of being, but in terms of doing.

Then we may go on, following the philosophers and theologians as far as we can, and declare that these manifestations correspond to eternal distinctions in the divine nature. But here we begin to enter into the impenetrable mystery of the farther side.

2. The doctrine of the Incarnation is that *Jesus Christ is at the same time God and man.*

He satisfies the *human desire* for an embodiment of God. The Bible says that God made man in His image, and the history of religion shows man in all ages

THE CREED

trying to understand God by understanding himself. "God is the superlative of man the positive." Thus in the old time men made gods of heroes, finding in ideal men a revelation of the divine nature. This human instinct finds fulfilment in Jesus Christ, the supreme man, the manifestation of God.

He satisfies also the *divine desire* for communication with man. Inferring the mind of God from the mind of man, we perceive that God must wish to make Himself known to us His children. For this purpose He will speak to us in a universal language. And this He will find not in any book, not in the words of any tribal dialect of the race, but in a human life. Therein every man hears God speaking in his own tongue. Truth is expressed in life, independent of all grammars and dictionaries. We understand it without translation, as we understand laughing and crying, in all lands. The omnipotence, the omnipresence, the omniscience of God will not be thus revealed, but He will declare His relation to us, His care for us, His will for our life. This He did when He sent His Son.

THE CREED

The humanity of Christ is a matter of *observation*: it is evident in every page of the gospels. The divinity of Christ is a matter of *recognition*: like the perception of excellence and truth and beauty in art, in music, in letters and in life. It is apart from argument, and cannot be proved by citation of texts. It is like the splendor of great music, which we either recognize or fail to recognize; it thrills us, uplifts us, gives us inexpressible joy, — or not. If we delight in it, we cannot by any process of reasoning communicate our delight to our neighbor. His appreciation must grow in his own soul. Something in him must go out to the music, or the picture, or the book, or the hero. The appreciation may be cultivated: there are ways of living which make it easy, as there are ways of living which make it difficult. Thus the divinity of Christ is recognized. Faith, in this sense, is as independent of theology as love is independent of psychology.

The idea of the Incarnation was somewhat hindered by an exclusive emphasis on the doctrine of the divine transcendence, according to which God dwells apart and remote, and must "come down"

THE CREED

to unite Himself with man. It is helped by the doctrine of the divine immanence, according to which it is God in whom we live, and move, and have our being; for God, thus conceived of, "*shines through.*" It is like the shining of the sun through clouded glass. Here the pane is thickly frosted, and the light is dim: thus God manifests Himself in nature. Here the pane is thinly frosted, and the light is clearer: thus God manifests Himself in humanity, especially in the heroes and the saints. But here is a single place where there is no clouding at all; we look through and see the sun. Even so, we do not really see the sun; even with the best telescope we do not adequately see the sun; but we get the best sight of which our eyes are capable. Thus we look through Jesus Christ and see God. In His life, His character, His person, we make our utmost possible approach to God.

The formula of this nearer side of the Incarnation is in St. Paul's words, "God was in Christ" (II Corinthians 5:19). God, who is in nature, and in man, and in us, was in Christ: in Him uniquely and supremely.

THE CREED

The formula of the farther side is in St John's phrase, "the Word was God" (John 1:1). The divine and the human meet in Him as the spiritual and the material meet in us, in a union which eludes all analysis.

3. The doctrine of the Atonement is that *Jesus Christ died for our sins*.

The explanation of the death of Christ has varied much. At first, for a thousand years, it was thought that He died to pay *to the devil* a ransom for our souls. By reason of sin the devil was in possession of our souls. He agreed to give us up, if in our place he might have the Son of God. Thus Christ died. But having died, the devil lost the advantage of the bargain by His resurrection; he released us, but he could not retain Him.

This doctrine of divine deceit contented a world which was mainly occupied with other matters. Then St. Anselm, seeing that our moral sense was affronted by the idea that God would cheat even the devil, proposed the theory that the death of Christ was a recompense offered *to God* for the insult of our sins. Sin being against an infinite Being must be punished either

THE CREED

by the infinite (=eternal) suffering of us men, or by the finite (=temporary) suffering of an infinite Savior. This infinite Savior was Jesus Christ.

Each of these doctrines was in its time a part of orthodox belief. Even to question it was accounted disloyalty to the truth. Gradually, however, it became plain that both of the doctrines made such a distinction between God the Father and God the Son as to suggest to the unreflecting mind the idea of two Gods: it was practically a kind of polytheism. It was perceived, also, that the theories agreed in considering salvation not so much in relation to sin as in relation to hell. They both missed the Bible emphasis, which is laid not on escape from punishment but on freedom from the sins which if persisted in will lead to punishment. A third defect in the doctrines was found in the small account which they took of the will. Sin was regarded as a burden, from which we might be freed if some friend would cut the cords which bind it to our back. But in reality sin is a disease: it is something the matter with us. We cannot be rid of it by any consultation of

THE CREED

doctors, but by the co-operation of our desire. Somehow, we must be appealed to, awakened, and stirred to co-operative action.

Moreover, the first explanation was seen to be immoral, God being represented as defrauding Satan. And the second explanation was seen to be artificial, an invention of theologians, a theory made of school logic, without regard to the nature of either God or man.

Thus we still seek a satisfying statement of the doctrine of the Atonement, understanding that it must take account both of the will of man and of the love of God. Meanwhile, the nearer side is in the words with which St. Paul continued his statement of the Incarnation. "God was in Christ, reconciling the world unto himself." The death of Christ is here represented as concerned not so much with Satan or with God as *with us*. God is always waiting to be gracious. He is in no more need of reconciliation on His side than was the father of the Prodigal Son. It is we who have lost our relation with Him, and must be brought back. We must be reconciled.

THE CREED

This reconciliation is effected by the death of Jesus Christ, which is a revelation of the dreadfulness of sin and of the love of God. In the sight of the cross we begin to realize what sin is and how it hurts not only ourselves and our neighbors but God Himself. This He did, the Son of God, to save us from our sins.

The farther side is presented dimly in the fifty-third chapter of Isaiah and in the description of the agony of Jesus in the Garden of Gethsemane. "By His stripes we are healed;" "the Lord hath laid on Him the iniquity of us all." It appears again in the words, "This is my blood which is shed for you and for many for the remission of sins." The "moral" theory of the Atonement is not sufficient for these great and mysterious sayings. But as far as it goes it is clear and understandable. In this respect at least it is true that Christ died for us: that by His death we might be reconciled to God.

IV

Other teachings of the Creed require less explanation.

1. The statement that Jesus was *born*

THE CREED

of the Virgin Mary appears in the Apostles' Creed but did not originally appear in the Nicene Creed; that is, its natural place is in the Creed which is concerned with His humanity rather than in the Creed which is concerned with His divinity. The Nicene fathers made no use of it in their great argument. In this, the Creeds follow the gospels. The fact of the Virgin Birth is in the gospels of St. Matthew and St. Luke, the gospels of the humanity of Christ, but not in St. John, the gospel of His divinity. The intention of the statement is to assert the true manhood of our Lord, against those who were declaring that He was human only in appearance. The phrase, "the Virgin Mary," is not a proposition but a title. The question of the virgin birth was not under discussion.

It is at present under discussion. As a matter of *fact*, it is incapable either of proof or of disproof: it can never be settled to the satisfaction of historians. As a matter of *scripture*, the natural birth seems to some commentators to be asserted in the genealogies which conduct us to Joseph; the supernatural birth is plainly asserted in the narratives which accompany them.

THE CREED

As a matter of *religion*, it is one of the least profitable of all themes. It is not useful in theology: no doctrine depends upon it; the fact of the Incarnation is independent of the method of the Incarnation. And it is not useful in life. It cannot well be preached about. Historically the stressing of it has led to an unwholesome depreciation of the sacrament of marriage, and to a practice of Mariolatry, which the gospels make absurd.

Between two interpretations, natural and supernatural, the church affirms the second. It expresses that estimation of the person of Christ which ordinary birth seems inadequate to express. It fitly begins the story of the life of Christ with glory as the Ascension ends it with glory.

2. The statement that Jesus *descended into hell* is explained in the Prayer Book in the margin of the Creed. It is a part of the declaration that He truly died: His body was buried, and His soul descended into the place of departed spirits. The word is *hades*, the other world of life, as distinguished from *gehenna*, the other world of death.

THE CREED

3. The statement that *He rose again from the dead* is made difficult by the two accounts which are given in the gospels. In part, the records show a physical condition: He eats, is touched, and exhibits the marks of crucifixion. In part, the records show a spiritual condition: He is unrecognized till He chooses to be known, He vanishes away. St. Paul seems to perceive no difference between the Lord as the apostles saw Him on the earth and the Lord as he saw Him in the sky. All the accounts agree that He was seen alive after His death; and that is the one essential fact. Very likely, the reality was incapable of translation into terms of our experience. The details do not greatly matter. They are sought by curiosity rather than by faith. The heart of it all is the truth that He conquered death and brought life and immortality to light.

4. As for *the resurrection of the body*, it is interpreted in the fifteenth chapter of St. Paul's First Epistle to the Corinthians: "Thou sowest not that body which shall be, but God giveth it a body as it hath pleased him." The difference between the natural and the spiritual body is that

THE CREED

one is adapted to the conditions of this natural world, while the other will be adapted to the conditions of the other, spiritual world. What those conditions will be, nobody knows, nor can know. The idea of the article in the Creed is to assert the continuance of personal identity. Of that, the body is a symbol. On we go after death, not as in the Buddhist belief, to be absorbed in the soul of the universe, "as the drop falls into the crystal sea," but with our own individuality preserved, to be recognized, and to reap whatever we have sown.

THE CHURCH

THE CHURCH

I. THE DESCRIPTION OF THE CHURCH

1. "Holy"
2. "Catholic"
 - (1) A missionary church
 - (2) An inclusive church
3. "One": unity of the spirit
4. "Apostolic": unity of organization

II. THE HISTORY OF THE CHURCH

1. The period of construction
 - (1) Primitive officers
 - (2) Two theories: direction, inspiration
2. The period of addition
 - (1) Church extension
 - (2) Two invasions: barbarians (West) Moslems (East)
3. The period of subtraction
 - (1) In Germany: pope and bishops
 - (2) In England: pope only

III. THE POSITION OF THE EPISCOPAL CHURCH

1. Between Catholics and Protestants
2. The apostolic succession
3. The argument of efficiency
 - (1) for direction
 - (2) for inclusion

VIII

THE CHURCH

I

THE Church is described in the creeds by four adjectives. It is called one, holy, Catholic and apostolic.

1. Two of these refer to the purpose and work of the Church. The Church is *holy*, *i. e.*, the purpose for which it exists is to make people better. This is the intention of the services and the sacraments. By this the value of every detail is to be measured. The test of the Church is the conduct of the people.

2. And the Church is *Catholic* (=universal). It is meant to spread to all lands, and to include all kinds of good people.

It is thus *a missionary church*. We are not content to keep the privileges and blessings of religion to ourselves. We have a truth about God which is essential to happiness, the doctrine of the fatherhood of God. It is essential to happiness

THE CHURCH

not only or chiefly in a future state, but now and here, for it changes for those who accept it the whole complexion of the world. It puts divine love in the place of divine wrath, and faith in the place of fear. We can no more keep it to ourselves than a good physician can keep for his own patients a medicine which all people need. This gospel of Christ we would contribute to all lands and religions, not by way of destruction so much as by way of addition.

It is also *an inclusive church*, having hospitable room for all religious temperaments. It includes those whose religion is objective, who look up towards God, whose characteristic word is *adoration*; they care greatly for the service, especially in its sacramental forms, and attach such a high value to the institution — *i. e.*, to the orderly arrangements of the Christian society — that they are called “high” churchmen.

It includes those whose religion is subjective, who look in towards their own souls, whose characteristic word is *salvation*; they care greatly for the sermon, they desire to approach God immediately and

THE CHURCH

individually, and attach so much less value to the institution that they are called "low" churchmen.

It includes those, high or low, whose characteristic word is *ministration*, who are intent upon bringing the truth of religion into accord with all truth, and the life of religion into contact with all life. They look up towards God, or in towards their own souls, but chiefly out towards their neighbors. They are called "broad" churchmen.

It sometimes happens that these different temperaments have difficulty in understanding one another. To the high churchman or the low churchman or the broad churchman, it may seem that his kind of religion is the only valid kind; he may even desire in his zeal to put his neighbor out. He may wish that the high churchmen would become Roman Catholics; or the low churchmen, Methodists; or the broad churchmen, Unitarians. But any such expulsion would rob the Church not only of its catholicity, but of a part of its appeal. The peculiar strength of the Episcopal Church is in its frank recognition of the fact of difference, and in the

THE CHURCH

resulting inclusiveness which brings together in the Church people who differ more among themselves than they differ with their neighbors. It is according to the genius of the church that churchmen may be high or low or broad as they will. It is against the genius of the Church that any of them should be sectarian or narrow.

Two of the distinctive adjectives refer to the nature and history of the church.

3. The church is *one*, in the unity of the spirit. It includes all baptized persons, for all such have been made members of it. Nobody is made by baptism a Presbyterian or a Lutheran or a Roman Catholic or an Episcopalian. By baptism we are admitted to membership in the universal church. The "blessed company of all faithful people" includes all the denominational differences. We have one Father, one Saviour, one ideal of life, one hope of heaven.

4. But the church is also *apostolic*, *i. e.*, there is not only a unity of the spirit but a unity of the body. The church is not only an influence but an institution. Its symbols are the leaven and the seed, but also the field with tares among the wheat, and

THE CHURCH

the net with fishes good and bad. The net and the field indicate a bond of union which is more tangible than character or faith. They point to a visible church, to an organized Christian society.

As a matter of fact, the Church is such a society, held together not only by spiritual agreement but by a settled administration and having a significant history.

II

The history of the Church began with a *period of construction*.

1. Our Lord appointed various persons to serve as officers or ministers. Some were for a temporary work, as the Seventy; some, like the Twelve, were for a continuous service. The men of longer tenure, who were to serve not for a campaign but for a lifetime, appointed their successors, and others. At the same time, there were apostles, like St. Paul, who derived their appointment not from the Twelve but by direct summons from heaven, God speaking in their souls.

Thus appeared, at the very beginning, some such distinction of ministers as exists at present: some ministers whose

THE CHURCH

ordination was canonically "regular," others whose ordination was canonically "irregular." They represent, in a way, the Old Testament difference between the priest and the prophet: the priest, according to the order of Aaron, in the "succession"; and the prophet, according to the order of Melchizedek, out of the prescribed succession.

These officers appointed others for necessary duties. First, the Seven, often called deacons, to do social service. Then the Presidents (using the name which Justin Martyr was using about A. D. 150). Sometimes these presiding officers were called presbyters, *i. e.*, elders. Sometimes they were called bishops; the Greek word is *episcopoi*, meaning overseers. Beside these, others appear in lists given by St. Paul: prophets, evangelists, pastors, teachers (Ephesians 4:11).

There was as yet no clear vision of a long future. The common expectation was that the world would speedily come to an end. The Christians met the daily need as best they could, providing for the groups of believers such organization as seemed likely to be effective. As time went on,

THE CHURCH

and difficulties arose — some in the form of persecution, some in the form of heresy — it was necessary to hold the faithful together, and for this purpose the position of the local minister was magnified. St. Ignatius was very emphatic about it. "Do nothing," he said, "without the bishop." Even so, the conditions were not such as to suggest a permanent policy.

There are *two theories* concerning the growth of the Church, as there are two theories concerning the making of the world. As to the world, some think that it was built like a house, according to detailed divine specifications; others think that it grew like a tree, beginning with the divine provision of matter and of life and proceeding according to the action and reaction of the one upon the other.

One theory about the Church is that *our Lord arranged it all*, perhaps in those forty days after the resurrection when He spoke with His disciples concerning the kingdom of heaven: He told them what to do, put in form the orders of the ministry, instructed them in the administration of the sacraments; He Himself in-

THE CHURCH

stituted and organized the Church. To this theory, the early chapters of the Acts present serious difficulties. The apostles seem to have no idea that they are to start a church. They found a fraternity, as St. Francis of Assisi did, but it is within the Jewish Church as his was within the Mediæval Church. They have no idea of departing from that church in which they had been brought up, whose ministry was in succession from Aaron, and whose foundation was in the Bible. They did eventually depart from it but only when they were stoned out, in company with St. Stephen.

Their behavior suggests the other theory, which is that our Lord gave the apostles *not direction but inspiration*. He imparted to them His spirit. He gave the Church not form but life. The Church grew. The apostles administered the increasing society by meeting successive emergencies and opportunities, the Lord working with them. Instead of looking back to consult a prescribed order given to them, they believed in a continuing divine presence, and in an unfailing leadership of the Holy Spirit. They did what seemed good, as

THE CHURCH

they said in a significant phrase, "to the Holy Ghost and us."

Whichever of these theories may seem the more reasonable to us, it is plain that by the middle of the third century, at the latest, the Christian society had decided that the best form of organization was that which we call episcopal. There is no reasonable doubt but that in St. Cyprian's day (about A. D. 250), whatever presbyterian or congregational or papal experiments may have been tried, the Church was governed, as the Episcopal Church is still governed, by bishops, priests and deacons. The period of construction had brought the Church to that result.

2. Then came *a period of addition.*

When Constantine, having been converted to the Christian religion, became the sole ruler of the Roman Empire, *the Church increased greatly.* The bishop who had sometimes been the pastor of a little flock, among whom he lived as the ministers of colonial New England dwelt among their people, now had under him many presbyters and deacons. The parish, which had grown into the diocese, widened out into the archdiocese. To the bishop,

THE CHURCH

who had been the highest officer of the church, with other bishops his equals but none his superior, was added the archbishop, also called patriarch, also called pope. The establishment of Christianity as the religion of the empire magnified the importance of this new method of ecclesiastical administration.

The method had been suggested by the situation. The archbishop, patriarch, pope, had been appointed as naturally as the deacons were appointed at the beginning, to meet a need. The missionary policy of the early church selected the larger cities as centres of activity. Out of them, the Christians went to preach the gospel in the country. They planted lesser churches which were missions of the greater church. The same process resulted in lesser dioceses around the diocese which contained a city of more than ordinary importance. The bishop of the central diocese exercised a natural authority over the bishops of the dependent dioceses. In the new situation, with its new problems demanding solution, he was needed as a leader. Thus it came about that certain bishops — of Alexandria, of Carthage, of

THE CHURCH

Rome, of Milan, of Antioch, of Constantinople, — stood head and shoulders above their brethren. Most of these popes were in the East, where the Church was strong; a smaller number in the West, which had been missionary ground.

Then came two catastrophes, one in the East, the other in the West.

Early in the fifth century *the barbarians* descended in force upon the civilization of the West. They destroyed the Western Empire. In 476 they deposed the last of the emperors. So many of them, however, had been converted to Christianity before this final invasion, that they respected the Church. Their coming strengthened the position of the Archbishop of Rome. He established missions among them, in Gaul, in Germany, in Britain (A. D. 597). He so succeeded in allying himself with them that on Christmas Day, A. D. 800, he crowned Charlemagne. It is a convenient date to remember as the time of the appearance of the papacy as we know it.

In the middle of the seventh century *the Mohammedans* out of Arabia invaded the East. They destroyed the Eastern Empire. They took into their possession

THE CHURCH

the lands in which our Lord and the apostles had lived and the cities in which the great councils had been held. Jerusalem, Antioch, Alexandria fell under their rule, and so continue to this day. The archbishops of these places lost their ancient importance. Christianity continued, but under such disadvantages that the Russian Church to-day, while properly under the patriarch of Constantinople, is actually governed by the Holy Synod, because the patriarch is under the power of the Sultan.

Thus in all the Christian world there was only one strong pope, *the pope of Rome*. His position had been emphasized by the removal of the throne of the empire from Rome to Constantinople. His influence and rule were so extended by the political situation that he became the head of Western Christianity. Theologians found texts for him in the New Testament: they said that he was the successor of St. Peter to whom Christ had said "On this rock will I found my church." But his power came first, and the application of the texts afterwards. By historical processes, in the natural course of events, he

THE CHURCH

took a place which made him archbishop of archbishops. Thus the period of addition, which had already set certain bishops over their brother bishops, set the pope of Rome over all the bishops of the West. He was a new officer, of whom the early Church had known nothing.

3. There followed *a period of subtraction.*

The power of the pope was at first beneficent. He centralized the life of the Church, and made it strong to endure the storms of the Middle Ages. Over against the material reign of emperors and kings he upheld the kingdom of God. He stood for righteousness.

Then he encountered the temptations which accompany power and wealth and dominion, and fell into the sins of ambition and avarice. He made the Church a kingdom of this world, existing not for the general welfare but for its own gain. He became a tyrant. He stood in the way of national, and intellectual, and spiritual progress.

Accordingly, there began *in Germany* a process of subtraction. Luther, for the good of religion, subtracted from Christianity both the pope and the bishops. For on

THE CHURCH

the continent of Europe the bishops supported the pope against the reformation of the Church. This radical subtraction, thus including officers who had been a part of the ecclesiastical administration from the beginning, involved the formation of new societies. Luther, Calvin, Knox, and their followers went out of the historic organization. Compelled by their consciences to make a choice between the Church and the truth, they chose the truth. They followed the example of the apostles who went out of the Jewish Church, saying, Thus it seems good to the Holy Ghost and us. In this manner Protestantism began.

In England, the situation was somewhat different. The reformation in that country was at the same time embarrassed and facilitated by a quarrel between the pope and the king. It was embarrassed by the nature of the quarrel, which had its rise in the desire of Henry VIII to divorce his wife that he might marry one of the maids of honor of his court. But it was facilitated by the co-operation of the king with the Church in the expulsion of the pope. Henry was never a Protestant, beyond the limits of his personal quarrel. The true

THE CHURCH

reformation of the Church in England began under King Edward and was carried forward under Queen Elizabeth. Henry, however, did effect the subtraction of the pope. He made it easy for the Church to proceed to do regularly and under the rule of the bishops what Luther had been obliged to do irregularly against the opposition of the bishops. In England, accordingly, the subtraction stopped with the pope. The bishops continued. The result was that while the German reformers, expelling the bishops, went out of the historic organization, the English reformers, retaining the bishops, stayed in.

The Church had had a long life in England before the pope was ever heard of. Christianity was probably planted in that island by soldiers of the Roman legions. A council summoned by Constantine to meet at Arles, at the mouth of the river Rhone, in 314, was attended by three British bishops who signed their names to the decisions. Their dioceses were London, York and (probably) Lincoln. It was in the course of that century that the Roman troops were withdrawn from Britain and the barbarians came in, — the English

THE CHURCH

(Angles), the Saxons and other pagan tribes. The civilization and Christianity of Britain were driven into the mountains of Wales. Thus the Church in the island was separated from the Church on the mainland. In 563, St. Columba began the conversion of the pagans in the north; in 597, St. Augustine (called "of Canterbury") began their conversion in the south. Columba represented the British Church; Augustine was sent on his mission by the pope. In 664, at the Council of Whitby, representatives of the two missions, British and Roman, agreed to follow the church customs of the continent rather than the local customs of the island. The points under debate concerned the date of Easter, and other matters of slight importance, but the decision brought the Church in England under the rule of Rome. Thus it continued, the papacy gradually changing from an influence to an institution, until the definite break with Rome by the act of Henry in 1531.

When, therefore, the organized Christianity of England subtracted the pope, *the church returned to its primitive condition*. It had lived six hundred years without the

THE CHURCH

pope; it had then lived nine hundred years with the pope; it has since lived nearly five hundred years without him, as before. Here, for illustration, is a church wall; after a good while, ivy is planted beside it, and grows so thickly over it that not a stone is visible; but this is found to be bad for the wall, and the ivy is cut off. Thus over the Church of England grew the ivy of the papal domination. In the sixteenth century it was removed. People used to say, when such things were matters of controversy, Where was your church before Henry VIII? It was like asking, Where was the wall before the gardener cut the ivy? It was just where it has always been.

III

1. Thus stands the Episcopal Church, daughter of the Church of England, between the Roman Catholics and the Protestants. The Roman Catholic Church continues (like the Russian and other eastern churches) in the ancient Christian society, to whose order it has added the pope and various objectionable doctrines. The Protestant Churches are modern Christian societies, separated from the ancient order

THE CHURCH

by their subtraction of the bishop. The Episcopal Church is Catholic in organization, continuing in the ancient order; it is Protestant in spirit, believing in the independence of the individual, as well as in the value of the institution, and exalting the freedom of the truth over submission to authority.

2. The continuance of the Church in the historic society is called the apostolic succession. It is held by some that outside of this succession a ministry is not a valid ministry, and the sacraments thus administered are not valid sacraments. It is held by others that the difference in ministry and sacraments is properly stated not in terms of validity but in terms of regularity. The evidence of validity is the blessing of God; and this, it is plain, is altogether independent of ecclesiastical boundaries. The test of regularity is the canon law; according to this test a ministry which is not episcopally ordained is irregular.

3. The convincing argument for any particular form of organization is not its antiquity but its efficiency. The modern man is indifferent to the claim that an order of procedure is very old. His determining

THE CHURCH

question is, How does it work? A family may take pride in its splendid past; a church may find satisfaction in its long descent, its ancestral lines of saints and heroes extending back to the apostles. But the family and the church alike are esteemed to-day according to their contribution to our present life.

The value of the episcopal administration is in its working qualities of direction and inclusion.

The function of the bishop is that of general *direction*. The ministers are occupied, each with the affairs of his own parish; a chief minister is needed to attend to the large common interests, to co-ordinate the parishes and bring to religion the reinforcement of their united action, to make long plans and carry them into effect. He is like a general manager in business.

The bishop makes possible that character of *inclusion* which is so marked in the Episcopal Church. It is largely by loyalty to him that the very different people who compose the church live happily together. He unites them as the parents unite the children in the household. The sons and

THE CHURCH

daughters go their several ways, having their individual tastes, preferences and interests, and sometimes having little in common except their family life. The high churchmen, the low churchmen, the broad churchmen, are held together in their diversity by a similar relation of which the bishop is the symbol. Their union consists not in assent to all the details of a theological agreement, and not in obedience to a uniform manner of worship, but in their membership in the family of the church.

In this respect, the Episcopal Church reveals the possibility of a united Christendom; presenting itself as an example of a realization of the ideal of unity in diversity. Placed midway between the two great Christian companies, Roman Catholic and Protestant, akin to each and sympathetic with each, it is a meeting ground wherein the reconciliation of differences may be brought about. In the meantime, for the sake of such a service, it avoids identifying itself exclusively with either side. For this reason it is indisposed toward such superficial unity as is represented by "exchange of pulpits." Without questioning the validity

THE CHURCH

of other ministries, it maintains the importance of the difference between the ancient society and the modern societies, and between regular and irregular ordination.

PRAYER

PRAAYER

- I. THE PROBLEM OF PRAYER: INTELLECTUAL DIFFICULTIES
 1. Can God answer prayer?
 - (1) The apparent hindrance of law
 - (2) The interpretive evidence of will
 2. Will God answer prayer?
 - (1) On account of our indolence
 - (2) On account of our ignorance
 3. Prayer as a means of grace, and as an expression of faith
- II. THE PROBLEM OF PRAYER: MORAL DIFFICULTIES
 1. Familiarity
 2. Secularity
 3. Infirmary
- III. THE PRACTICE OF PRAYER
 1. In private
 2. In public
- IV. THE LORD'S PRAYER
 1. Invocation
 2. Petition
 3. Ascription
 4. The Lord's Prayer in translation and in explanation

IX

PRAYER

THE need of prayer appears in the example of our Lord. He felt it to be necessary in His own spiritual life — He who lived always in the consciousness of the divine presence. It is plain that it must be far more necessary for us.

The importance of prayer appears in His teaching. He often spoke of it, as in the Sermon on the Mount. He related it not to piety only but to performance, giving it an essential place not only in sanctification but in service. When the apostles failed in one of their endeavors to do good, He told them that it was for lack of prayer (Matthew 17:21).

Thus He gave His divine sanction to a universal human instinct. Man is a praying animal. There is that within us by nature which makes us hold up our hands to the sky and ask aid from the invisible world.

PRAYER

Prayer may be considered as petition or as communion. Under either aspect it has its difficulties. In the way of petition the difficulties are mainly intellectual; in the way of communion, they are mainly spiritual.

I

The intellectual difficulties which hinder prayer as petition gather about two questions, Can God answer prayer? and Will God answer prayer?

1. *Can God answer prayer*, because we live in a world of *law*. We are aware, much more than our ancestors were aware, of a constant sequence of cause and effect. Every effect proceeds from a cause, which in its turn is the effect of an antecedent cause, and so on back. Growth, which men of science call evolution, is the order of the universe.

In the first enthusiasm of the theory of evolution, there were those who said that all effects are so enfolded in their causes that a sufficiently intelligent mind studying the original molecules which were the seeds of the world could have foreseen what figure would be touched by the

PRAYER

mercury of the thermometer at any given hour, of any given day, in any given place, even to this present moment. All was fixed, determined, foreordained, predestinated. They said, accordingly, that to pray for that which was not already written, as Mohammedans say, "on the iron leaf," was to pray for a whole new universe. In order to grant a prayer for rain when the succession of cause and effect did not inevitably lead to rain it would be necessary to reconstruct the order of events from the beginning.

This rigor of logic has been somewhat abated. To-day, the evolutionary theory of Darwin is modified by the evolutionary theory of Bergson. "Creative evolution," in Bergson's phrase, sees the world still in process, with new and unexpected combinations working out new and unexpected results. But even without this mitigation it became clear that they who insisted so sternly on the reign of law were overlooking one of the essential forces of the world. In addition to such elements as oxygen and hydrogen, and such forces as attraction and repulsion, and such facts as life and matter, is the human *will*. In the midst of

PRAVER

the sequence of cause and effect appears a force invisible and inscrutable, independent of laboratory tests, defiant of prediction and calculation. The everlasting laws forbid rain, but man wills that it shall rain, and it does rain, the water coming from the hose which his will has brought into action. The everlasting laws pronounce upon a patient the sentence of death, but the will brings a physician and his will gives the patient a new lease of life.

Such a response and action of the human will is an answer to prayer. The only important difference between these prayers and those which are made in religion is that in religion we pray to God, while in these and like cases we pray to the physician or to the gardener. In essence the action is the same, and bears the same relation to the world of law. In prayer we ask God to bring His divine will into the sequence of cause and effect as, in lesser matters, we bring our human will. We know that God can answer prayer because we can.

2. But *will God answer prayer?* Will He do it in consideration of our *indolence?* Will He do for us that which we might do

PRAYER

for ourselves? Would not such an easy accomplishment of results be bad for us? We recognize the wisdom of the philosopher who said, "Every man is as lazy as he dares to be." We perceive in our observation and experience how considerable is this audacity. We know very well that if students could pass examinations by prayer, some of them would not study; if business men could make a fortune, or even a decent living, by prayer, some of them would not work. We know also that study and work and other like exercises are good for us. They strengthen us and make us grow. They are conditions of human progress. We believe that God is interested not so much in what we have as in what we are. His ideal is a world whose note is set in the beatitudes, wherein life is governed not by compulsion but by aspiration, and men master themselves first and then master the conditions which surround them.

So when the plague made its annual visitation to the mediæval city, and the people crowded the churches and besought God to remove it, He would not do according to their prayer. It was a prayer

PRAYER

which they could answer for themselves. At last, they saw that, and cleaned the town. They learned the lesson, which an easy answer to their prayers would have hidden from their minds, that one of the conditions of health is cleanliness. It reveals God's way with man. For the sake of human welfare, for our good, God will not answer the prayers which we indolently pray.

Will God answer prayer in consideration of our *ignorance*? We know not what is best for us. Sometimes we pray desperately to be delivered from conditions which in reality are blessings. Or we pray for that which we ought not to have. St. Paul prayed again and again, he says, for the removal of some form of sickness which he called a thorn in the flesh. The prayer was not granted. It seemed a reasonable request, but St. Paul saw afterwards that his weakness was a help rather than a hindrance. Indeed, we pray, as our Lord prayed, bringing our desires into conformity with the great plans of God, saying "not my will but thine be done." We do not wish a reply to any prayer which we ignorantly pray, misunderstanding what is best.

PRAYER

These limitations of the divine answer to prayer are such as exist in the common experience of domestic life. Children pray (to use St. Paul's phrase) "without ceasing." They are all the time asking for things. The little child cries "Mother" a thousand times a day, praying his prayers. All of these prayers are heard, but a great many of them are not answered. The indolent prayers and the ignorant prayers are not answered. God deals in like manner with us His children.

3. Is it, then, necessary to pray? Will not God, who knows our necessities before we ask, and our ignorance in asking, give us what we need without our petition. It is plain that He does so give us the universal blessings. The sun rises and the rain falls on those who pray and on those who do not pray, without distinction. This belongs to what St. Francis called "the great courtesy of God." But as regards particular blessings, we are instructed by the ministry of Jesus. He never distributed His blessings at wholesale. He never healed the patients in a hospital, ward by ward. He usually healed one by one. And commonly those whom He healed were

PRAYER

distinguished from those whom He did not heal by the act of prayer. He cured those who asked for cure. Thus in Jericho, where there were many blind men, He gave sight to one, in answer to his persistent prayer.

Prayer is an expression of faith in the being of God: we kneel and speak to Him. It is also an expression of faith in the providence of God; it is a way of saying that we commit our lives to Him, and all our interests and desires, in perfect confidence. Thus we explain the curious petition in the Litany: "That it may please thee to rule and govern thy holy church universal in the right way." It is not intended to imply that unless we pray diligently, keeping God reminded of His duty, He will govern the church in some wrong way. It is a statement of faith, in terms of prayer. But especially prayer is an endeavor to obtain that which we might otherwise miss. Thereby we open our souls and make ourselves receptive to divine blessing. We make it possible for God to bless us.

PRAYER

II

The difficulties which hinder prayer as communion are not so much intellectual as spiritual.

1. One of them is *familiarity*. We become so accustomed both to the act and to the words of prayer that we pray automatically without thinking, without really praying. This hindrance may be removed by beginning our prayers with a moment of preliminary silence, while we consider with ourselves where we are and what we are about to do. We are in the divine presence, and are about to address God. A further help against familiarity is the making of a change in the order or in the words of our prayers; getting away from the letter, the formula, of our petitions.

2. Another difficulty is *secularity*. We find ourselves lacking in sensitiveness of spirit, in consciousness of God, because we have dulled our souls by conformity to the world, and are not conscious of God in our ordinary thoughts. Our minds are filled with other things. Our honest interest is elsewhere. There are courses of

PRAAYER

living which unfit people for religion. A devoting of one's energies wholly to business, or to recreation, affects every other part of our life. The unused faculty becomes after a time unusable. Especially, any willing and satisfied continuance in sin affects prayer. What we need, under such circumstances, is reformation; we need repentance and amendment. We need such a desire for the betterment of our souls as shall express itself in earnest prayer.

3. A third difficulty in communion with God is *infirmity*, especially infirmity of body. It affects both mind and soul. We are not well, and that ill condition affects all that we do. The early monks, who lived in defiance of the laws of health, found themselves afflicted with a spiritual disease which they called Indifference (*acedie* = the condition of not caring). There were times when God seemed to be remote or non-existent, and religion seemed to have no meaning or value, and nothing was worth while. This malady may sometimes be overcome by taking exercise, breathing pure air, and getting into a better physical condition. Sometimes it

PRAYER

may be met by effort, by resolutely summoning our attention. In any case, God has not withdrawn Himself from us; it is we ourselves who have set our bodies as a barrier between Him and us, by our misfortune or by our neglect.

III

Considering now the practice of prayer, we find ourselves praying both in private and in public.

1. It is highly important that for our *private prayers* we have definitely settled times. We are, indeed, to pray "without ceasing," *i. e.*, we are to be habitually prayerful as some are habitually musical, or artistic, or literary in the inclination of their interests. But to such a frame of mind we are to add a regulation of time. Every day on rising, or on retiring, or on both occasions, we are to address ourselves to God.

It is also desirable that we have definitely settled themes. First, *consciousness* of the divine presence, before we begin; then *thanksgiving* for God's blessings, of preservation, of health, of happiness, of special gifts; then *anticipation*, looking

PRAYER

forward to the difficulties and opportunities of the day, asking for guidance and strength; then *intercession*, for other persons, for the advance of the kingdom of heaven in general and in particular. The evening prayers may be like the morning, changing anticipation to *retrospection*.

2. The *public prayers* should be prefaced like the private prayers with a space of silence. We kneel as we enter the church, and pray that in this service we may conduct ourselves to the praise of God and the good of our souls: "Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my redeemer."

The prayers and praises of the service constitute our offering to God. They are the true reason for church attendance. The sermon is what we get; and the honest truth is that often we can get something better by staying at home and reading a good book. But the service is what we give. It is our sacrifice of adoration. And as we offer it, He is among us who promised His especial presence wherever any two or three are met together in His name.

PRAYER

IV

When the disciples asked the Master to teach them to pray, He taught them the Lord's Prayer.

1. It begins with *invocation*. We pray to "Our Father," remembering His nearness to us and His love for us, and add "who art in heaven," remembering His might and majesty, bringing to our affection reverence. The plurals of the prayer express our sense of brotherhood: not for our own selves but for our neighbors also do we pray.

2. Invocation is followed by *petition*: for the spirit of worship — "Hallowed be thy name"; for the spirit of service — "Thy kingdom come, thy will be done," expressing our ideal of the world and our part in attaining it; for help for the present — "Give us this day our daily bread," — for the past — "Forgive us our trespasses" — and for the future — "Lead us not into temptation." Temptation is a trial of our souls; it is a test of our strength. And we shrink from it. It is true that St. James said, "Count it all joy when ye fall into divers temptations"; but he was a saint.

PRAYER

Our Lord takes our weakness into account, and permits us to pray this natural and instinctive prayer. If temptation befalls us, "deliver us from evil"; if there must be a battle, grant that we may quit ourselves like men; but out of the power of temptation, out of the mastery of evil, good Lord, deliver us.

3. The prayer ends with an *ascription*, taken not from the Bible but from the service of the early church.

4. The Lord's Prayer is somewhat *differently worded* in the two places in which it occurs in the gospels, and the Prayer Book wording is not quite like either of them. This is because the Lord's Prayer, like the Psalms, is retained in the Prayer Book from a translation of the Bible older than the King James version. When that version appeared, in 1611, every English-speaking Christian knew by heart the Lord's Prayer of the earlier time and continued, as most people continue to this day, to say it in those words.

The Lord's Prayer is *explained* in the Catechism. "I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me and

PRAYER

to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that are needful both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it."

THE HOLY COMMUNION

THE HOLY COMMUNION

- I. THE "LORD'S SUPPER"
 - 1. Remembering: the death of Christ, the mercy of God
 - 2. Receiving: for spiritual strength
- II. THE "HOLY COMMUNION"
 - 1. Fellowship with Christ: the "real presence"
 - 2. Fellowship with one another: the kingdom of heaven
- III. THE "HOLY EUCHARIST"
 - 1. The ancient sacrifices
 - 2. Their fulfilment in Christ
 - 3. Our sacrifice of praise, and of self
- IV. DIFFICULTIES
 - 1. Intellectual: "This is my body"
 - (1) Roman solution: transubstantiation
 - (2) Protestant solution: commemoration
 - (3) These solutions modified and combined in the Episcopal Church
 - 2. Moral: the peril of "unworthiness"
Understood by definition

THE HOLY COMMUNION

V. REQUIREMENTS

1. Repentance and amendment, faith and thanksgiving, brotherly love
2. Comfort and counsel

X

THE HOLY COMMUNION

THIS sacrament is called by three significant names: it is the Lord's Supper, it is the Communion, and it is the Eucharist.

I

As the *Lord's Supper* it is a memorial of the words and acts of Christ, on the night in which He was betrayed. He took bread and blessed it and gave it to His disciples, saying, "This is my Body which is given for you; do this in remembrance of me." Likewise, He took the cup, and when He had given thanks He gave it to them, saying, "Drink ye all of this, for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me."

1. The first meaning is that of *remembrance*. He was no longer to be with them in the old way; they would meet together

THE HOLY COMMUNION

and His place would be empty. He had been their guide and inspirer, teaching them continually by His word and example, by the spirit of His life, the truth which should transform the world. They were not only to be like Him, but their mission, henceforth, was to be the extension of that likeness among men. They were to be witnesses unto Him. To that end, they must keep Him in their thoughts and in their hearts. If in any way they forgot Him, and substituted any other teaching for His teaching, and any other ideal for His ideal, they would so far fail in their great purpose. Accordingly, He provided a definite act whereby their memory of Him might be assisted. And He associated this act with a necessary, and universal, and daily part of life; He connected it with eating and drinking.

The breaking of the bread was to remind them of His broken body, the pouring of the wine was to remind them of His shed blood, because in His death He summed up the significance of His life. The cross is the symbol of the love which He had for them and for all men, and of the self-sacrifice in which that love was manifested

THE HOLY COMMUNION

even to the laying down of His life. The remembrance of Him, such as would be renewed by the bread and wine, would help them to fulfil the commandment which shall change the kingdoms of the world into the kingdom of God: "That ye love one another even as I have loved you."

But the love and self-sacrifice of Jesus Christ mean far more than the affection and devotion of a friend. The Last Supper appealed immediately to their friendship; the words came to their hearts as the words of one whom they devoutly loved, who for mysterious reasons beyond their understanding was to die. They were filled with sorrow. But as time passed, and the crucifixion was interpreted by the resurrection, and they began dimly to perceive who He was, and is, who had lived so familiarly among them, the meaning of the sacrament rose from friendship to faith. They saw that in Him was not only humanity but divinity; in Him was God manifested. Thus the sacrament became not only a reminder of His affection, and a remembrance of His self-sacrifice, but a revelation of God. It showed how God cares for man.

THE HOLY COMMUNION

Two kinds of remembrance, then, meet in this sacrament: we remember, for the deepening of our love, the self-sacrifice of Christ; and for the increase of our faith, the mercy of God. We are to have "a lively faith in God's mercy through Christ, with a thankful remembrance of His death." "To the end that we should always remember the exceeding great love of our Master, and only Savior, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us, he hath instituted and ordained holy mysteries, as pledges of his love and for a continual remembrance of his death, to our great and endless comfort."

2. These meanings of the sacrament would have been satisfied by a breaking of the bread, and a pouring of the wine into a cup. When He said, "Take and eat this," "Drink this," He went beyond, and made the supper a symbol, as He made baptism a symbol, of a divine blessing. As the water of baptism is the outward sign of a spiritual cleansing, so the bread and wine, partaken of, are the outward signs of a spiritual feeding. Thus the

THE HOLY COMMUNION

Lord's Supper is a sacrament not only of remembrance but of *strength*.

We bring to the interpretation of the sacrament the mystical sentences of the sixth chapter of St. John. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." The words have no immediate reference to the Holy Communion, being spoken long before the institution of the sacrament. The blessing which they promise is associated in other places with other conditions. Thus to one who asked how he might attain eternal life, our Lord replied, "If thou wilt enter into life, keep the Commandments." And St. John said, "If we love one another, God dwelleth in us." The grace of the sacrament may be had without the sacrament. There is nothing magical about the consecrated bread and wine, as if grace were somehow enclosed

THE HOLY COMMUNION

in them, given to us by the hand of the priest, and made ours by eating and drinking.

At the same time, the words remain, and the command to eat and drink remains. In many ways God nourishes our souls; and, here particularly, in this way. Among the innumerable sacraments with which the world is filled — every one of them an outward and visible sign of an inward and spiritual grace — is this of the bread and wine, ordained by Christ Himself. Thus there are many foods, but here is the table spread in our house: this is our immediate concern. There are many means of grace, but here is this, offered definitely to us.

We come, therefore, to the Lord's Supper not only remembering but receiving. We come for strength. We are perplexed in the confusion of life, hard beset by temptation, needing increase of faith, and a closer approach to God, and comfort in sorrow. And this we find in this sacrament. It is not a theory, derived from an interpretation of texts. It is an experience into which Christian people are entering every day.

THE HOLY COMMUNION

II

1. As the *Holy Communion*, the Lord's Supper is primarily a *fellowship of the soul with Christ*. The doctrine of the "real presence," maintaining that Christ is present on the altar under the form of bread and wine, easily descends into superstition and thus degraded becomes a Christian equivalent to pagan idolatry. It is capable, however, of a spiritual interpretation which commends it to the mystics. He who promised His presence with us always is present with us now and here. We may say, indeed, with truth — especially with the kind of truth which is better expressed in prose than in poetry — that Christ is present as actually outside the church as in, and that the notion that He is particularly present on the altar is absurd. But Christ is present for us only so far as we ourselves recognize Him, and it is the virtue of the sacrament that it awakens that recognition. The conditions combine to produce that emotion: the still church, the dim light, the steady voice, the sacred associations, the rise of prayer and praise to a supreme height in the

THE HOLY COMMUNION

union of our worship with that of angels and archangels, all preparing us for the recital of Christ's mysterious consecration of the bread and wine to be His body and blood. It is easier, with these assistances, to realize Him than it is in the common course of busy life. In that sense there is a real presence of Him who is forever really present. He dwells in us and we in Him.

2. There is also in the Holy Communion *not only a spiritual but a social fellowship*. The meaning of the phrase in the creed, "the communion of saints," is unknown. The history of its addition to the creed is obscure, and the form of the Latin is such that nobody can tell whether the reference (*sanctorum communionem*) is to holy things or to holy persons. The phrase looks like an explanation of "the holy Catholic Church"; but it may mean either that the church is the society in which we partake of sacred privileges, such as the sacraments, or that the church is the society in which we are all joined together in the unity of the faith and in love one for another. The two interpretations meet in the sacrament, but the second is more distinctly referred to in the Prayer Book.

THE HOLY COMMUNION

This is the sacrament of brotherly love. It is required of those who come to it that they be "in charity with all men." "If ye shall perceive your offences to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction according to the uttermost of your powers for all injuries and wrongs done by you to any others; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hands." These words follow the spirit of our Lord's direction in the Sermon on the Mount (Matthew 5:23, 24). The congregation at the sacrament is thus a little section of that kingdom of heaven which our Lord sought to realize on earth, the ideal of universal fraternity for which He gave His life. We are to come putting out of our hearts all hatred and variance, all jealousy and prejudice, and whatever else may hinder us from godly union and concord.

THE HOLY COMMUNION

III

In the last service in the Prayer Book, at the end of the last page, before the Articles, the Lord's Supper is called the *Eucharist*, or "praise-service." The word is defined in the phrase, "our sacrifice of praise and thanksgiving."

1. Primitive religion is filled with sacrifice. Men come with the produce of their fields, or of their flocks, — sometimes with the bodies of their enemies or even of their own children, — to make an offering to God. A fire burns on the altar and the sacrifice ascends to heaven in the flame and smoke. The idea is commonly to propitiate God, *i. e.*, to turn away His wrath, and persuade Him to spare sinners. This method of approach to God is contradicted by the doctrine of the divine fatherhood. Not in that manner do children, even in deepest penitence or fear, approach their father.

2. All that was true in the ancient sacrifices finds fulfilment in the cross of Christ. He suffered death for our redemption. He "made there (by his one oblation of himself once offered) a full, perfect, and

THE HOLY COMMUNION

sufficient sacrifice, oblation and satisfaction for the sins of the whole world." On the nearer side, His death was a proclamation of the infinite importance of the spiritual religion which He preached, and of the ideal life which He taught and lived. He was put to death because He insisted on these things, and He considered them worth dying for. He died to redeem us from the sin and error against which He protested. By His sacrifice, as we come to recognize it, we are reconciled to God.

3. Thenceforth all the old sacrifices, even of the Temple, are fulfilled and cease. In the place of the old altars is a Holy Table, spread with the symbols of His death in perpetual memory of His precious sacrifice, and made beautiful by the signs of our devotion. This is the meaning of the adornment of the table with fair linen, and silver vessels, and lights and flowers. This is the basis of the tradition which summons all Christians to be present at the sacrament on certain days — Christmas, Easter, Whitsunday — because these are the anniversaries of divine blessings which give us reason for special gratitude.

One side of the eucharistic meaning of the

THE HOLY COMMUNION

sacrament is set forth in the words, "Above all things ye must give most humble and hearty thanks to God, the Father, the Son and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man."

Another side is in the words, "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee."

Thus while the title the "Lord's Supper," suggests the good of our souls, and the title, the "Holy Communion," suggests in part the love of our neighbor, the title, the "Eucharist" suggests that aspect of the sacrament in which we address ourselves to God, kneeling before Him, praising Him, worshipping Him, adoring Him, and offering Him the sacrifice of our Thanksgiving, and the service not only of our lips but of our lives.

IV

Two difficulties arise in the way of this sacrament, the one intellectual, the other moral.

1. The *intellectual* difficulty is connected

THE HOLY COMMUNION

with the words "This is my body." We perceive with our senses that this is bread. How can it be at the same time bread and His body? To this question two kinds of answers have been given, literal and spiritual.

One of the literal explanations is called *Transubstantiation*. It is founded on a proposition of mediæval metaphysics which affirmed that every object consists of substance and accidents. The substance is the thing in its essential being; the accidents are the manifestations of it to our senses, as for example its form and color. In the sacrament, they said, the accidents of bread and wine remain, but the substance is changed by the word of the priest into the Body and Blood of Christ. The saying, "This is my body" is taken literally. This which is on the altar is now bread and wine only in appearance; it is really the body and blood which our Lord derived from the Virgin Mary His Mother.

One of the spiritual explanations is called *Commemoration*. Our Lord's words are understood in the sense of metaphor: This represents my body and blood. The

THE HOLY COMMUNION

sacrament is a memorial. Whatever blessing it imparts is by the quickening of our remembrance. Transubstantiation is objective, making grace to reside in the consecrated elements; Commemoration is subjective, making grace to consist in the emotions of our hearts. This which is on the Holy Table is body and blood only in a figure of speech; it is really and solely plain bread and wine.

Each of these interpretations, more or less modified in statement, has found acceptance in the Episcopal Church. In the Prayer Book of 1549, when the ruling men of the church were of what is called the Old Learning, the priest as he administered the bread was instructed to say, "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life." This was consistent with the theory of Transubstantiation. In the Prayer Book of 1552, when the ruling men were of the New Learning, the words were changed to read: "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving." This expressed the theory of Commemoration.

THE HOLY COMMUNION

In the Prayer Book of 1559, in the reign of Elizabeth, when the desire was to hold within the church both of these kinds of men, the two sentences were put together, and so remain to this day. The combination fairly represents the mind of the church. There are still "extreme" men on one side, whose devotions run along a line which is at least parallel with Transubstantiation; and there are "extreme" men on the other side whose position is in large measure expressed by Commemoration. But most churchmen effect *a working combination of the two*.

The sacrament of the bread and wine is at the same time the sacrament of the body and blood. The word of scripture is true, and true also is the witness of our senses. The Holy Communion is like a letter which by means of ink and paper brings to us the will, the counsel and the affection of our friend. It actually brings them. The words are not our friend; the value of them is not in their outward form; neither do the words merely remind us of our friend. In them he comes, and speaks, and helps us. In some such way, Christ comes in the bread and wine. With our

THE HOLY COMMUNION

lips we receive these outward things, and into our hearts there enters thereby, if we are receptive, the blessing which Jesus associated with the eating of His flesh and the drinking of His blood.

2. The *moral* difficulty is connected with St. Paul's words, "He that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body."

The difficulty is diminished by definition. "Damnation," as the Revised Version shows, means condemnation. Words change their values in the course of time. "Prevent" once meant to go before in order to help, and in the English Prayer Book where we say "Direct us, O Lord, in all our doings," they still say "Prevent us." But now in our common speech, the word means to go before in order to hinder. So with "plausible," which used to mean worthy of applause. So with "damnation." We connect the word with everlasting punishment, but that was not the meaning when the King James' translation was made, early in the seventeenth century. It meant condemnation. They who come unworthily will be

THE HOLY COMMUNION

condemned of God, like those who do any other wrong.

And "unworthily" means indifferently, without thought of religion. It is made plain in the Communion Service that in order to partake aright we must have a sincere feeling that we are unworthy so much as to gather up the crumbs under the Lord's Table. The minister confesses that, for himself and for us. We must be conscious of our sins, and aware of our distance from our ideals. We may not approach in the disposition of the Pharisee, saying, "God, I thank thee that I am not as other men are." We acknowledge that we have grievously offended in thought, word and deed. We are heartily sorry for these our misdoings. The remembrance of them is grievous unto us: the burden of them is intolerable. Such a sense of unworthiness as this is essential. It is on account of our weakness that we come to this sacrament of strength.

We learn what St. Paul meant when we see what they were doing whose unworthiness he reproved. They were in the habit of assembling for a social meal. At these festivities some were wholly interested in

THE HOLY COMMUNION

eating and drinking: they were hungry, St. Paul says, and even drunken. At the end of this rather disorderly meeting they had the Lord's Supper. Therein they did not "discern" the Lord's body, *i. e.*, they made no difference between the consecrated bread and common bread (I Corinthians 11:20-34). Unworthiness, then, in the sense in which St. Paul used the word, is the offence of those who come to the sacrament as those Corinthians came, lightly, carelessly, without thought of sin, and without thought of God. Often, those who hold back and are afraid to come are in the very spirit which the sacrament requires.

V

1. The requirements are stated in the catechism: "To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in perfect charity with all men." It is like the silent meditation which precedes the act of prayer. The three points of preparation

THE HOLY COMMUNION

are repentance, remembrance and reconciliation. Am I honestly aware of my sins and shortcomings? What are they, in actual detail? Am I trying to overcome them, trying definitely to be better, and seeking now for that purpose the help of God? Am I thinking with faith and gratitude and affection of the death of Christ, who gave His life that we might be redeemed from such sins? Do I hear Him saying, "This have I done for thee, what doest thou for me?" Am I living neighborly and fraternally with others? Am I increasing or diminishing the pleasantness of life where I live? Am I harming anybody in thought, word or deed? Am I so far as lieth in me living peaceably with all men?

The answers to these questions cannot be in terms of perfection, but they must be in terms of aspiration. We must earnestly desire and definitely resolve to be better.

2. If such reflection raises difficulty in our minds, and we are in doubt whether we ought to come to the Lord's Supper or not, we are told in the Prayer Book not to continue in our anxiety but to consult a minister. "Because it is requisite that

THE HOLY COMMUNION

no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you, who by this means [*i. e.*, by his own thought and prayer] cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief, that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness."

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